National Anti-Slavery Standard.

VOL. XXX. NO. 43.44 — NEW YORK, SATURDAY, MARCH 5, 1870. — WHOLE NO. 1,552

National Anti-Slavery Standard.

PUBLISHED EVERY SATURDAY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY,
At its Office, No. 39 Nassau Street, New York.
THREE DOLLARS PER ANNUM.
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For rates of Advertising and Club terms see Fourth page.

THE LESSON OF QUAKERISM.

AN ESSAY READ IN BOSTON, JANUARY 26, 1870, BY AARON M. POWELL.

THE INWARD LIGHT.

THE distinctive doctrine of Quakerism is the affirmation of "the immediate teaching and influence of the Holy Spirit" in the human soul. It has no elaborately wrought creed, or articles of faith. Among Friends there is a general unity of belief concerning the immediate teaching of the spirit;—but a diversity of opinion in relation to other points of doctrine. Orthodox Friends, while they do not have the outward communion service of bread and wine, differ little from other so-called orthodox christians in their teaching of the plan of salvation through Jesus, and their literal acceptation of the Bible. Hicksite Friends are more latitudinarian. Emphasizing the doctrine of "the Inner Light," they, as a class, are less strenuous, outward and technical, in relation to Jesus as a Saviour, and the literal authority of the Bible. There are many, however, of the latter class of Friends who have been appropriately designated as Orthodox-Hicksites.

It is not my purpose to plead for sect in either aspect. Inheriting a birth-right membership among Hicksite Friends, I was early interested in their simple, humanitarian phase of religious life. But, introduced in boyhood to the Anti-Slavery movement, and largely absorbed by it through the intervening years, to the present hour of its glorious consumation, I have had little interest in merely sectarian religion, except to assist to relax its hold upon men and women. Added years only serve, however, to strengthen my faith in the fundamental doctrine which distinguishes Quakerism, and my admiration for the more important features of its historical record. The estimate of human nature which the doctrine of the "Inner Light" necessitates is an exalted one. Logically it subordinates everything else. "The witness" within sits in judgment upon every message, verbal or written, upon every action as well. There is no room left for a Bible of absolute authority, none for the functions of an exclusive Mediator and Savior. *All* are children of the Father, and joint heirs in his divinely-human household. This interpretation of the spiritual capacity of mankind also characterizes, as they are reported to us, the teachings of Jesus. He claimed no attribute which he did not ascribe to human nature in general. His works, remarkable as they were, might, he said, be even exceeded by others. It was probably no part of his expectation to be worshiped in after years as God,—or as half or a third part of God. We may fairly infer from the record that he was essentially human,—beautifully, nobly, grandly human. His nature differed in nowise from our own in kind,—only in degree. As he was, and continues to be, a mediator and helper of mankind, so in the same way, in some degree, small though it be, are we all mediators and helpers one of another. We do not need to seek to drag Jesus down, or to lessen his legitimate scope of influence. It should be our business, as it was his, to lift all humanity up to the same level of immediate conscious communication and fellowship with God. This has been preeminently the mission of Quakerism. The capacity to receive the "immediate teaching and influence of the Holy Spirit" is not limited to the ministry or the membership of Friends, but is as universal as human nature. Acting upon this belief Friends have borne a most honorable and successful part in almost every great practical, missionary and benevolent enterprise of the past two hundred years. Even with untutored savages, where others fail, they have been enabled to establish peaceful, harmonious relations. Each in their way recognize the common spiritual Fatherhood, and respect each other's individual rights. Nearer probably than any other denomination of professed Christians have Friends, judged by their fruits, practically embodied the Christian ideal.

CHRISTIANITY.

I have noted with much interest the discussion here and elsewhere, as to the propriety of abandoning altogether the name and profession of Christianity. If we must accept as christianity what is generally called such, and those as Christian Churches which are foremost in claiming the name, there is certainly room for, and great need of, something better. I am not disposed, however, to allow that the popular Christianity of our time even approximately represents the true Christian ideal. I think it well to hold professing Christians to a better interpretation of that ideal. The average type of what is popularly called Christianity is yet as false to the teachings of Jesus, as are those politicians miscalled Democrats to the doctrine of the Declaration of Independence. If Jesus himself were to reappear here in person he would scarcely be tolerated as a preacher in any of the popular churches, or even in a Friends' meeting. Indeed were he to join the Radical Club his advance thought on social problems would probably outrank the average of its radicalism. He was a very radical reformer and his doctrines put at once in practice would revolutionize society, abolish churches, and overturn governments, throughout the world. To hold up Jesus as a helper and an exemplar for mankind is well. To worship him as the only mediator and Saviour is to ascribe to him a character which he did not claim for himself, and which in the nature of things, cannot belong to any finite soul. It is said that God came forth in the person of Jesus to reveal himself more fully to mankind. In the same way, to a lesser extent, God is revealed to mankind in every human soul. It is more important to remember Jesus as the great interpreter of actual and possible *human* capacities. His own example in going about doing good, in healing the sick, his compassion for the erring and the sorrowful, together with his simple lessons of truth, universal in their application, stamps the religion of Jesus as preeminently a religion of Humanity. This religion does not yet by any means generally abound. I do not for myself care so much about the *name* as the *thing*. With my own interpretation, I like the name Christian. To an Abolitionist a dozen years ago, remembering the negro as bound with him, the American Flag and the United States Constitution, were thoroughly odious. We have to-day a new rendering of the Constitution, and the old flag is transformed into a new and beautiful symbol. So too may what is improperly called Christianity be redeemed from its bondage to creeds, lip service, caste and selfishness, and become to all men and women a source of real strength and inspiration, as was doubtless the teaching and example of Jesus to those who knew and worked with him as pioneer Christians.

Yet it is of primary importance to remember that *our* opportunities are the same as those Jesus enjoyed. It is our high prerogative to know, both immediately and mediately, the will of the Father concerning ourselves, and our essential duties. Christianity, liberally and rationally interpreted, leaves every human heart open and accessible directly to Divine influences. The claim of infallibility for the Bible, and of exclusive mediatorship for Jesus are after and irrational inventions of theologians. Jesus himself admonished those about him to place their reliance not upon *him* but upon the informing spirit of truth in their own souls. All about us are pressing human needs. To answer these the call comes to us as it came to him.

GEORGE FOX.

One whose words are weighty in this circle, somewhere mentions Quakerism as "the lengthened shadow of George Fox." That this shadow has had more substance that shadows are usually supposed to possess, I shall hope to make apparent. George Fox appeared at a time when the reign of externalism in matters pertaining to religion was well nigh supreme. He was born in 1624 at Drayton, in Leicestershire, England.

Even in his minority he exhibited a gravity and staidness of mind "seldom seen in children." It was proposed to make a priest of him, but he was finally apprenticed to a shoemaker, who was also a dealer in cattle. He often used in his dealings the word Verily, and then kept so strictly to it that people who knew him would say, "If George says Verily there is no altering him." He was remarkable at eleven years of age for questions and conversation concerning religious matters. At eighteen and nineteen his mind became much exercised. He was greatly oppressed by the outward, superficial and corrupt type of religion which prevailed among his associates. He sought counsel of priests, but only to become still more perplexed by what each clerical interview revealed to him. Once he went to a distinguished priest in Warwickshire and talked with him about the ground of despair and temptations, but the only consolation the priest could offer was to bid him "take *tobacco and sing psalms.*" He sought still another of great reputation, for light upon the problems which oppressed him, and this priestly physician, we are told, was for giving Fox some "physic and for bleeding him." He had other kindred interviews and disappointments. After much striving with himself, he at last saw clearly, as he was walking alone by himself in a field, on a First day morning, that merely to be bred at Oxford or Cambridge was not enough to make a man a minister. Thereafter, greatly to the distress of his worthy and respectable family connections, he refused to go to church and to listen to the priests whom he had spiritually weighed and found wanting. He would go into the orchard, or the fields, by himself, and with his Bible, seek the light which he had failed to get from others. There were at this time Dissenters from the established church, but they also were equally powerless, to afford him spiritual enlightenment. Again as he was walking alone in the fields he saw that, though priests and people were wont to call their churches holy places, temples of God, etc., that "God who made the world did not dwell in temples made with hands, but rather in the hearts of his people." These were to him new, radical, important conceptions of fundamental truth. At this juncture his old family priest, named Stevens, became afraid of Fox, "*for going after new lights.*" This sort of fear on the part of the same type of ministers has not wholly vanished yet. Fox now had many more revelations. He dwelt much alone by himself, apart from his relatives and friends, that his mind might not be unduly biased and distracted. He passed many sleepless nights and would spend whole days in solitary walks, and sitting in a hollow tree, studying the lessons of the Bible, and meditating upon the problems of life. After much tribulation many things which had been obscure became clear to his understanding, doubts which had perplexed him disappeared, and he became filled with light, and possessed of a sweet peacefulness of spirit inexpressibly precious. His work as a reformer then began in real earnest. Of course he became a thorn in the side of the priesthood and shocked, as he would to-day, both priests and church people by his want of reverence for what they deemed sacred offices and sacred places. He never joined any church, but gave himself to following the "Inward Light." He diligently sought out the poor and suffering and did much to alleviate their sorrows. It is somewhat singular to note, in view of the present prominence of the Woman's Right's reform, that one of the first of the "odd notions" then prevalent in England which George Fox felt called upon to combat was that "*women had no souls!*"

I trace in the doctrine of the "Inward Light" the root of what is now called radical religion. Fox and the early Friends came from among the people of their day habituated of course to the prevalent terms peculiar to the commonly accepted theological opinions. Fox was a diligent reader of the Bible, but he felt that he knew not God, but by revelation, as he who had the key, did open the avenue of such knowledge within himself. Thus, it is recorded of him, "his zeal in the pure knowledge of God grew stronger; so that he wished to increase therein without the *help of any man, book, or writing.*" That is fundamental radicalism. He maintained with great earnestness that "there was an anointing in man to teach him; and that the Lord would teach his people himself; that there was no sealed up book of revelations, which Christ could not open, that Christ was to be found not outwardly, but "*in* the blood of the hearts" of his people. For the greater part he employed, without clear, intellectual discrimination, the then and still popular modes of expression in speaking of Christ, the Bible, etc. But in his cardinal doctrine of the indwelling of God in the souls of men and women, and that there may be spiritual growth "without the help of any man, book or writing" he builded better than he himself knew, or than many of his followers even yet apprehend.

In some things he was doubtless narrow-minded, but as his minor peculiarities are forgotten he will be remembered in history as a far-seeing, comprehensive reformer. William Howit pays him a merited tribute in the *Westminster Review*, wherein he says: "On almost all those great questions of civil and religious polity, which the world is now coming to a late discussion of, he made up his mind at once, and as at one splendid leap, vaulted across the broad morass of the errors and sophistries of ages."

Young men and women of the present time may still find instruction in the example of George Fox. Striving with themselves, in the freedom of the fields and orchards, for higher and better conceptions of truth and duty, they will doubtless find that there is yet a Teacher capable not only of interpreting the old, but of imparting lessons of Divine truth hitherto unwritten.

THE MARTYR PERIOD.

Quakerism had its martyr period. The legend of "Cassandra Southwick," and more recently the "New England Tragedies," have told the painful story in modern phrase;—reminding those who read, of the great cost at which our present religious freedom has been purchased;—and teaching anew the always timely lesson of toleration. The persecution was more wholesale in England, but if possible, more violent in New England. Some idea of its extent in England may be gained from Sewel's statement that there were upwards of four thousand, two hundred Quakers, both men and women, crowded in the English prisons at one time! Many of these had been grievously beaten, or their clothes torn or taken away from them; many were confined in dungeons indescribably loathsome. Some of the prisons were crowded so full of both men and women, that there was not room for all to even sit down. There were earcroppings, burnings, and all imaginable methods of torture—and hundreds of deaths in consequence. But in this astonishing record of cruelty and persecution for opinion's sake, New England has a bad preëminence, and Boston especially so. It seems incredible to-day that Bostonians could ever have been so extensively engaged in imprisoning, whipping, starving and hanging innocent, devout women and men! Think of a vagrant law in Massachusetts, under which, if a Quaker was found in Boston, no matter what the errand, even, if as in the case of Edward Wharton, to visit a sick friend, he or she might be arrested, imprisoned, and punished by the lash on the naked body. Nor was this statute a dead letter. For such a visit in this city to a sick friend, Wharton was arrested, and by order of Gov. Endicott, was led to the market place, stripped and bound to a cart wheel and punished with thirty lashes. So cruelly was the punishment inflicted that, as was testified, "peas might lie in the holes that the knots of the whip had made in the flesh of his back and arms." That was Puritan Boston two hundred years ago! Many others endured kindred sufferings, women not less than men.

I need not more than allude to the case of Mary Dyer—a true and noble woman,—whose only offence was pleading the cause of religous freedom, and who was hanged in Boston by order of Gov. Endicott. Her brave, serene death finds a modern parallel only in John Brown.

The New England Puritans were here themselves in quest of religious freedom, but their cruel and murderous treatment of the Quakers illustrates how limited were their notions of religious freedom, and how effective was the more simple Quaker doctrine concerning matters of religion in disturbing and overturning sectarian bigotry here, as also in England.

FRUITS OF QUAKERISM.

To judge a tree, or a religious movement by the fruit it yields, is a safe rule. Quakerism has produced few books. Its literature is limited in extent. It has few biblical commentaries. Theological seminaries and ministerial colleges are to it wholly unknown. But its record in the sphere of good works, for the amelioration and improvement of the condition of mankind, challenges comparison.

SLAVERY.

On going forth as a religious teacher, George Fox indicated to the people, that it was one of their first duties, to deal justly and kindly with servants. On the subject of slavery, he was not led at once to announce the doctrine of immediate emancipation. That was left for Elizabeth Heyrick, at a later date. Such was the character however of the preaching in the early Friends' meetings by Fox and others, that the slaveholders of Barbadoes, as early as 1676, moved by the slaveholder's shrewd instinct, were so much alarmed as to make a law to prevent the attendance of negroes at these meetings.

Clarkson in speaking of his preaching against negro slavery in the West Indies, says: "Thus was George Fox probably the first person who publicly declared against this species of slavery." Clarkson, who was not himself a Friend, also pays to Friends a most hearty, affectionate tribute, for their faithful and generous help in the anti-slavery, and anti-slave trade, struggle in England. In our own country, ante-dating any other anti-slavery record here so far as I know, Elihu Coleman and other Friends on Nantucket, as early as 1716-20, and Friends in Pennsylvania, at about the same, or a little later date, commenced the preliminary labor within the Society, which ended in making it a disciplinary offence for a Friend to own, or hire a slave, and incorporated it as a standing counsel to Friends in the Book of Discipline to abstain from the use or purchase of anything wrought by the labor of slaves. In this struggle within the Society JOHN WOOLMAN bore an important part. His influence was felt also beyond the limits of the Society of which he was a member. When, in the future, the comprehensive history of the great conflict between freedom and slavery is adequately written, WOOLMAN will be recognized as one of the most conscientious, effective, self-sacrificing, and morally heroic pioneer workers in the righteous cause. Benjamin Lundy, also a Quaker, rendered distinguished anti-slavery service, prior to and coöperative with William Lloyd Garrison,—connecting the past, with the distinctively modern anti-slavery movement in this country. He, too, was of the unpretending, self-sacrificing, morally courageous spirits, whose labors, in the important period of time covered by them, helped much to increase the current and swell the tide of successful opposition to the iniquitous chattel system. The modern, immediate emancipation movement, inaugurated here by Mr. Garrison, has been largely strengthened, as you are aware, by forces recruited from the Quaker ranks. There are associated therewith representatives names, of women and men, which will suggest themselves to your minds, without mention; and many others, less prominent, but not less devoted, self-sacrificing, and efficient among Abolitionists. I do not forget that Abby Foster felt conscientiously constrained to disown her Society (the Orthodox); that the New York Yearly Meeting (Hicksite) dishonored itself by disowning Isaac T. Hopper and Charles Marriott because of their connection with the American Anti-Slavery Society; that Lucretia Mott, for a long time was but barely tolerated, sometimes bitterly persecuted, on account of her anti-slavery testimony; or that many of the most efficient Abolitionists of the Quaker stock have done their work mainly outside and independent of the Society. Of course I put forth no claim of exclusive superiority on the part of Friends in the Anti-Slavery struggle. It is safe, however, to say that in proportion to their numbers, they have furnished a relatively larger quota than any other denomination of people, in the effective, working forces of that arduous preliminary moral warfare which preceded emancipation, and made final success possible. I do not forget that Mr. Garrison was a Baptist; and that another distinguished representative of the cause was in the beginning orthodox, and is said to have preserved his faith intact throughout, despite even the contaminating deliberations of the Radical Club!

THE RIGHTS OF WOMEN.

George Fox was an early defender of the right of women to speak in churches. At the outset of his itinerant missionary labors, this question,—ante-dating Woman's Rights conventions by two hundred years,—came up. Hearing of a great union meeting to be held at Leicester, wherein Presbyterians, Independents, Baptists, and Episcopalians were to unite in the discussion of religious topics, George Fox attended it. During the progress of the meeting, a woman started a question about some saying by the Apostle Peter. The presiding priest, instead of entertaining or answering her question, did very much as it is probable Dr. Todd would do by Gail Hamilton or Anna Dickinson under like circumstances;—he said to her, "I permit not a woman to speak in the church;"—though he had before given liberty for any one to speak. This so outraged Fox's sense of justice and propriety, and so kindled his zeal, that he stepped up and asked the priest, "Dost thou call this place (the Steeple House) a church? Or dost thou call this mixed multitude a church?" But the priest, Yankee like, answered, by asking him what a church was;—when Fox replied that "The church was the pillar and ground of truth, made up of living stones, living members, a spiritual household, which Christ was the head of; but he was not the head of a mixed multitude, or of an old house made of lime, stones and wood." It is not unlikely that this was said very much as Stephen Foster would have said it, for it caused such a stir that the priest came down out of his pulpit, others came out of their pews, and the meeting broke up in confusion. Many followed Fox to an Inn, where the discussion was continued, and several were converted by him to Quakerism, among them the woman who asked the question and who was forbidden to speak in the church.

Other women were convinced by his teaching, and presently became themselves most effective preachers. They shared with men, with quiet courage and rare moral heroism, the fearful persecution and untold sufferings in which all were involved by devotion to the truth as it became known to them.

If there were no other advantages arising from the doctrine of the "immediate teaching and influence of the Holy Spirit" as a qualification for public teaching, irrespective of sex, it is an immense gain to have had the influence and example of women preachers, among Friends. As yet no other denomination has (as what other is worthy?) a Lucrétia Mott. The women's business meetings conducted in some respects independent of men, in others conjointly, have developed in the average of Quaker women something of that superiority which the women of the better time coming will have over the generally subjected womanhood of to-day. How much the pioneer, unostentatious labor of Quaker women has done to prepare the way for the present awakening among other people in behalf of equal rights for women, it would be difficult to determine. That their influence in that respect has been much greaterthan is generally realized, there is no room for doubt. Whatever may have been the opinions of St. Paul concerning women, Quakerism has long since dispelled, for itself, the illusion under which he is supposed to have labored.

FRIENDS AND THE INDIANS.

Another and yet more striking illustration of the beneficent influence of Quakerism, quite outside, and beyond the Society limits of Friends, may be seen in their past and present relations with the Indians. It will be borne in mind that neither the Friends nor the Indians have been much given to speculative theology. Yet far better than others they seem to understand each other, and to be able to dwell together in peace and mutual good will. The voice of the Spirit in each, and good faith on the part of Friends towards the Indians, suffices to secure that "peace" which the Government has fought, until it is wearied with bloody warfare, to achieve. To the humane experiment inaugurated on the Western frontier the present year among the Indians, official and authentic unofficial testimony accords, though tried under very discouraging circumstances, and with embarrassing limitations, a large measure of success. Just and humane treatment now, as far as the Indians have been brought under its influence, is restoring their confidence and transforming them into peaceful neighbors, as did kindred treatment of their ancestors by William Penn and the early Friends. Fortunate will it be for the Indian, and for the Nation, if the experiment, so well begun, can be continued and enlarged, until the Indians are peacefully settled upon permanent homesteads, recognized and protected as citizens, to be instructed and encouraged in agricultural industry, and their children to receive education and training for a manhood and womanhood of citizenship.

Of the worship of the Spirit, the Indians have some conception. Of the scheme of salvation and special mediation through Jesus they have little comprehension. One of the Quaker superintendents, addicted somewhat to orthodox phraseology (though a Hicksite), soon after his arrival among the Indians last summer, while discoursing with them as to their condition, which was then forlorn enough, spoke to them of the great and good Father of all,—and also of the goodness and compassion of his Son, Jesus. An Indian, in responding, assented to what had been said about the Father, but very significantly remarked that he thought the Son, Jesus, "hadn't got out as far as that yet!"

It is because Friends deal little with incomprehensible theology, and teach chiefly simple lessons of right and wrong, of mutual obligations and duties in human relations, and are scrupulously careful in both the making and fulfilling of promises, that they are more successful than others in dealing with the Indians. How lamentable has been the opposite Indian policy, so long in vogue, the decimated tribes, the broken treaties, and the disgraceful Indian wars, costly in blood and treasure, are but too sad a commentary. That at last Friends are sought out by those in authority to lead the Indians, by kindly influences, in the pathway of civilization, to ultimate citizenship, is a rare compliment to the Society and its underlying principle.

PEACE.

To enlarge upon other testimonies which are important features of the distinctive practical teachings of Quakerism would extend my paper beyond the proper limits of this occasion. I can do little more than allude to some of them.

From the beginning, Friends have been advocates of Peace. A Quaker civilization would abolish armies and navies, do away with all war and preparations for war. It would eliminate altogether the principle of destructive force from governmental organizations. Carried out to its ultimate, it would abolish sheriffs, magistrates, and lawyers, and obliterate the lines of distinction between Church and State. Politics would become religious in the best sense, and religion would have to do mainly with human needs in this phase of life. There would be due self-respect, and therefore respect on the part of each for the rights of all. And is not this also the Christian ideal? The bare mention of such a state of society, contrasted with the present, only serves to show the broad margin of difference between the doctrines of most other sects and those of Quakerism, and between the so-called Christian civilization of to-day, and what is contemplated in the teachings of Jesus, as attainable by men and women. By much suffering in times past have Friends attested the sincerity of their faith in the peace principle. That testimony has been more relaxed in connection with the late slaveholder's rebellion than ever before, owing to its peculiar relation to slavery. But what here became inevitable in the absence of moral stamina in the nation, does not at all affect the soundness of their fundamental teaching that with a due regard for our brother's welfare, as well as our own, war becomes superfluous and impossible. However distant in the future may be the full realization of this beneficent, peaceful dispensation, all who have faith in the capacity of human nature for progress, and in an advancing civilization must needs keep it steadily in view.

CAPITAL PUNISHMENT.

Believing in the inviolability of human life, that God is present and accessible in every human soul, of course Friends have been earnest and constant in opposition to the yet lingering relic of barbarism,—the gallows. Many who see no escape from war, and the consequent necessity of preparation for war, in given contingencies, are quite prepared to believe that the time has fully arrived to dispense with the gallows. So too in prison reform the influence of Quakerism has been extensively felt in behalf of more humane, kindly and rational treatment of criminals. Elizabeth Fry is conspicuous in the calender of saints. With Friends as with all others their action on these important matters is determined primarily by their estimate of human nature, its endowments and possibilities. Herein especially lies the superiority of the simple lessons of Jesus, over the total-depravity-creeds, falsely labelled Christian, and the especial value of Quakerism as a practical, humanitarian religion.

TEMPERANCE.

One of the greatest obstacles in the way of all progress, the most prolific cause of crime, is Intemperance. With Friends the Society rule is prohibition. Less active than they ought to have been in temperance work with others, their own personal and Society example has been for the most part excellent. An intemperate Quaker, or a Quaker rumseller, has seldom been known. According to the discipline of the New York Yearly Meeting it is a disownable offense to be concerned in importing, distilling or vending ardent spirits, or renting premises to others for the purpose of selling or manufacturing them, or selling grain or other produce, consciously, for the purpose of distillation.

The Discipline also includes the following very sound temperance counsel, which is susceptible of a wider application:

"Friends should carefully avoid vain and idle company, tippling and sipping drams and strong drink; for though such as are in these evil practices may not suddenly become drunkards to the greatest degree, yet they are often led on to the greatest transgressions; and even some who have had the good example of virtuous parents, have, from small beginnings, arrived to a shameful excess, to the reproach and ruin of themselves and the great injury of their families."

Having no bread and wine communion service, as an external symbol, of course, Friends never "drink to the Glory of God!"

THE POOR AMONG FRIENDS.

Another excellent feature in the practical administration of Quakerism is the care extended to the poor and unfortunate of the denomination. The more thrifty and prosperous, as a part of their religious duty, relieve those who are in distress and want. An instance of a Quaker inmate of a public poor-house I have never known. Their quota of helplessly poor is, to be sure, relatively small; as it should be, when it is remembered that they discourage intemperance, and religiously inculcate lessons of industry, frugality and simplicity of dress and manner of living. But there are those who are in want, from causes beyond their own control, and such, as a rule, are comfortably provided for, and with a thoughtfulness and delicacy of feeling which cannot be too warmly praised.

OATHS—MARRIAGE—HIRELING MINISTRY.

I can only recur to the severe but successful struggle on the part of the early Friends for the rights of conscience in respect to Oaths,—a contest which had an important bearing upon individual rights in other matters;—or to their view and method of marriage, wherein the equal copartnership of the sexes is recognized, and the outside authority of either magistrate or priest is held to be of non-effect. Their testimony against a "hireling" ministry, maintains that the true gospel ministry should be without money and without price, a free gift of the spirit, and from immediate inspiration. How worthless a merely professional, "hireling," ministry is, finds pertinent illustration still in the silence, for the most part, of the rank and file of the clergy in regard to present, popular sins,—such as the caste spirit yet prevalent against the colored people,—and their treadmill devotion instead to creeds, and their lifeless iteration and reiteration concerning old time sins and sinners. The experience of Friends only too painfully demonstrates, however, that the absence of preparation and pay for preaching does not in itself insure a living, effective ministry.

PECULIARITIES OF SPEECH AND DRESS.

Their peculiarity of speech, the "thee and thou," had originally an important significance. This form of speech was a conscientious protest against the caste spirit of the time. Certain lordly characters, not satisfied with being addressed in the singular number, and supposing themselves to be of as much consequence as at least two or more of their fellow men, demanded to be addressed as "you." Against this assumption Friends protested by adhering to the "thee and thou." There is also a grammatical argument unanswerably put by William Penn in favor of the use of the plain language. But in these times no one supposes himself or herself to be of any more consequence because addressed as "you;" and Friends themselves mangle the grammar shockingly in their frequent, improper use of "thee" in place of "thou." Correctly employed there is, however, no objection to "thee and thou."

The peculiarity of dress was also originally a protest against the despotism of fashion, and the extravagance of the privileged class. It is not at all probable, however, that the early Friends intended to perpetuate a special shape and color of garments to be worn for all time by their descendants. Indeed the Quaker fashion changes, and the old-time friends of two hundred, or one hundred years ago, would hardly be able to recognize their own in the congregations of the New York and Philadelphia meetings. Some of the most zealous Friends take undue trouble, and are at unnecessary cost to imitate and follow their own peculiar fashion. A well-known Bostonian said to me that while visiting London he was shown by a Quaker woman the most costly display of silks he ever saw, of exquisite texture and finish, where the wealthy English Friends are wont to get their outfits.

About the most embarrassing errand I ever undertook to do to oblige another, was to find in New York a milliner, competent to make an approved Quaker bonnet for a Friend in the country.

The greater simplicity of dress on the part especially of many Quaker women at the present time is, however, worthy of all commendation. Instead of either the extravagant fashion, or conventional peculiarity, the present need is comely, inexpensive simplicity.

CEREMONIES AND TITLES.

Consonant with their view of the spirituality of religion, Friends have borne valuable testimony against a superstitious reverence for days, pompous ceremonies, titles, and titled offices,—as at enmity with the simple truth, and derogatory to healthful self-respect in the individual.

PRESENT ASPECTS.

I have indicated to you in a limited and imperfect outline some of the more important fruits of the Quaker movement. Each branch of the Society presents its present rarest fruit in a living representative,—both of national, trans-atlantic reputation,—the one a poet, the other a preacher. They worthily perpetuate for Quakerism the good repute won for it by George Fox and William Penn. Both are larger than the sect. In its merely sectarian aspect Quakerism is as uninteresting, narrow, timid, selfish and conservative as is mere sectarianism under any other name. Too many Friends have little comprehension, apparently, of the meaning of Quakerism beyond a blind observance of the peculiarities of dress, and speech, and the formality of the meeting. Oblivious to the demands of the present, they cling to now meaningless protests of the past. They are as inaccessible to new conceptions of truth, and as much afraid of following after "new lights" as was the priest Stevens, who was disturbed by and afraid of George Fox. To such Friends Fox himself, should he reappear among them, would be a "disturbing element" and a most unwelcome visitor. They have dishonored the important fundamental principle, and tarnished the Society's good name by subordinating it to narrow views of religion, to commercial selfishness, and the prevalent, palsying conservatism of the outside world. The history of Quakerism in this respect is but the counterpart of sectarianism in other phases. Originally a protest against externalism, Quakerism, with too many Friends, has degenerated into a barren observance of its own peculiar formalities. There may be, and often is, as much of the spirit of formality in a Friends' silent meeting as in a prayer-meeting or the vesper service. The sacredness of the church, (the Steeple House which George Fox inveighed against), now attaches, with merely traditional Friends, to the Meeting House and the High Seats. With such, the letter quenches the Spirit. Under their administration Quakerism, as a religious movement, declines in power and numbers, as it must. Having conquered for itself respectability and peace, after its hard fought battle, Quakerism has lost its former aggressive character, and lives now too largely upon the accumulated moral capital of the past. The inheritance which comes to young Friends to-day has a value which, as simple birthright members, they but slightly appreciate,—and therefore fail to wisely use. This will follow the law of all other inheritances, of which there can be continued possession only on the condition of judicious use.

QUAKERISM OUTSIDE OF THE SOCIETY.

But it is to be said of Quakerism that it has wrought largely outside of its own denominational limits. Perhaps instead of declining it has rather become diffused. It has permeated others, and not unfrequently finds a better interpretation outside than within the Society. The central doctrine of direct spiritual influence in the individual soul, confined almost wholly to Quakers two hundred years ago, is now accepted by many. In its opposition to all music, and in the absence of the outward symbol of the communion service, and for the most part of vocal prayer, in ignoring the public reading of the Bible, and without the paraphernalia and machinery of other churches, Quakerism has, of course, had a relatively small hold upon the multitude. An earnest Unitarian in a Western city once said to me, with somewhat of discouragement: "We have found it utterly impossible here to run a church without a Devil in it!" Friends are at a similar disadvantage.

ACTIVE WORK.

But the Quaker armor has rusted for want of active use. The world at large waits still for its message of simple, spiritual religion, peace and good will. It is fortunate not alone for the Indians, but for Friends themselves, that they are again summoned forth to active missionary work outside of the Society.

AMUSEMENTS—HOME LIFE.

Conscientiously withheld from public amusements, (where others find, for the most part, but the counterfeit of real pleasure), Friends have realized compensation in a social life of unusual sweetness and purity. Their opposition to *all* music relaxes, and the ballad or the piano now find their way to most Quaker firesides.

IN HISTORY.

With its exalted estimate of human capacities, its unparalleled devotion to human needs, and its simplicity of spiritual faith,—when its non-essential peculiarities and injurious limitations have been forgotten,—Quakerism will be remembered and commemorated as one of the most comprehensive pioneer reforms,—religious, civil and social,—that the world has ever known.

THE ADEQUATE RELIGION.

We need not desire the permanence of any sect, whatever good qualities it may possess. The true church must be as broad as all humanity.

The same quickening spirit is in all. There are different degrees of development in individuals of the same race, and of races, but all are of a common parentage. Implanted in each is a certain, though often very imperfect, consciousness of right and wrong, which distinguishes mankind from the brute creation. It is the mission of true religion to quicken and cultivate this peculiar, superior, human—godlike consciousness. It must be appealed to alike in the whites, and in the negro, in the Chinese and the Indian,—in the heathen savage, the Jew, and the Christian. The adequate religion will make this appeal, and make it not in vain, whether its name be Christian or Pagan, whether it shall have one name or another, or no name at all beyond simple religion. It will be beyond the exclusive grasp or control of any sect, or nationality, as universal as the sunlight, and like the sunlight, draw its unfailing resources, not from any book, or partial scheme of regeneration and salvation, but from Nature itself.

SPIRITUAL LIFE.

Engrossed by selfishness, confused by creeds and blinded by the external show of religion, we have learned little of the laws of spiritual life. That side of our lives to a great extent is as an unexplored region. It is intimately blended with Immortality. How much we are impressed in our most impressible conditions with the thoughts and purposes of those who were with us bodily, but are no longer visible except to the clairvoyant eye, I cannot here attempt to define. That we are all of us, to a greater or less extent, so impressed, I have no doubt. But I believe also in individuality of magnetism. As the stars to the central sun, so are we, individual magnets, whether on this or the other side of Death's line of demarcation, related to the great central magnet whose spiritual life flows out continually over, above, around and in us all.

FUTURE WORK.

With the completion of one period of the great struggle for the legal equality of all races in this country, the door opens wider for new and yet more comprehensive work. The spirit of caste, on account of color, still dominant, must be exorcised. Prejudices of race and nationality are yet powerful in their sway and must be done away. The Quaker ideal of equal opportunities and responsibilities for women must be attained. The wasteful dissipation of intemperance and passionate license must be checked and supplanted by healthful conditions. Destructive warfare must be superseded by the cultivation of true self-respect, and a consequent respect for the rights of others. The doctrine of regeneration must give place to the better one of right generation. Thought must be emancipated for a full and free range of conscientious inquiry, religious, scientific, social, political, in all that pertains to human interest and destiny. The searching, analytical inquiry of the Free Religious movement I prize highly. But it is not alone or chiefly from *seeing* the right way, it is rather from *doing* the *right thing* that real progress ensues. Obedience insures increased light.

The sources of spiritual strength for the contest, which so marvellously sustained the early Friends in their martyr period, and which have upheld kindred spirits in all time, are still at our command. That was a wholesome injunction of a venerable Quaker preacher who said, "we should so live that the garment which fits us to-day will be too small to-morrow." That will prove itself the best religion which shall stimulate mankind to unite, with the clearest thought, the most beneficent action.

Seeking the right earnestly, and striving alone, if need be, in field and orchard, turning confidingly to the "Inward Light," may we not all hope to realize—

"strength the evil to forsake,
The cross of Truth to bear,
And love and reverent fear to make
Our daily lives a prayer."

THE RIGHTS OF WOMEN.

ADDRESS BY MRS. JULIA WARD HOWE AT THE RECENT WOMAN SUFFRAGE CONVENTION HELD IN HORTICULTURAL HALL, BOSTON.

I DO not know whether it is by any special design that to-day's meeting follows upon the stately Congress of yesterday with no longer interval than that which Nature requires. But I for my part welcome this waiting of one humanity upon the other, these repeated blows of Conscience on the dull iron of the world's sensibilities. Partly I rejoice in this because I hope that a little of the grace of yesterday may overflow into to-day's proceedings—partly because I have always held that the reform commemorated in yesterday's meetings is the parent of that which we seek to forward to-day. Nay, it is but another syllable of the same word, of which our feeble grammar does not yet enable us to spell the whole correctly. Whoever will look around him here to-day will see the evidence of this identity. Those whose pleadings the world might have envied the Negro yesterday shall make the woman's cause enviable to-day. And the world of worldlings may stand and envy. No retainer buys these advocates. In the supreme court of Conscience they sit crowned with life-long offices, and distracted from them by no White House, or other palatial visions. No divine truth, born in a stable, shall wait long for the myrrh and frankincense of their zeal and service. No glittering procession of error, going through the streets, shall have from them a bow of recognition. For the perpetual Judgment Day of the world is for them always in session, and whatever else may happen or transpire, they always have their cause to hear, and their sentence to render. I, speaking this moment for them will say: Come hither, you who have wrongs—let us analyze them with you, and, finding their source, let us together try for their remedy.

I said that I hoped that the grace of yesterday might hold over unto to-day. As far as the aspect of an assemblage goes, we may feel quite sure that it does. For you will see in to-day's company many of the reverend heads of yesterday, and all of the young faces, with many more. And we may say that this is a place in which age is not crabbed, nor youth presumptuous. Here, years seem to bring the blessing which one might ask at the outset, and Inexperience stands on the threshold of life, hoping all things, believing all things, and thus attaining at once that supreme gift which is the condition and the result of all others. Ah! friends, those who work for humanity are neither old nor young like those who work for themselves. Their sorrows are so fruitful in instruction, their joys are such harvests of experience that Time, all devouring monster as he is, is forced to enrich them. The cruel ministers that write black lines in other people's faces, illuminate theirs with imperishable beauties.

I am not afraid to utter these things because, by common consent, I am allowed at Conventions to handle the pitch pipe, and with a brief note of preliminary music, to introduce the grave and heavy march of business. And my one desire in that sound is that every instrument in our orchestra shall awake and hold itself in tune. For harmony, and great harmony is our object. Not the less shall every reed and trumpet give out its own music, but the high standard of what each should do in order that all may be done, must not be lost sight of for a single moment. To the eternal spirit, the world of being may present such a harmony in large. To our little to-day, our best endeavors should present it in little.

Manhood, and the black man as a part of it, was the business of yesterday—not as yet seen to be thoroughly settled. Difficult to set up and to endow, this same manhood, so rich that one says, "it has all in itself," and so poor that another pleads, it has nothing outside itself. The man is indeed everything or nothing, according as we regard his inner power and outer surroundings. Brave words from two parties yesterday illustrated both of these points, the self-supporting dignity of manhood, and the melancholy arrearage of our society towards a large portion of it. We, having had these two great thoughts offered to us, shall not take either, but both, in our proportion of yesterday's instruction.

And to-day's subject is humanity, and woman as half of it. I know not what proportion of it we may assign her as an active, intelligent agent, but as a fact, she is half of the corporeal and spiritual sum of humanity. Our endeavor is that she shall be half, not as a fact, but as a function. At the last Radical discussion which it was our good fortune to hear, the inner light of Quaker doctrine was assimilated to the demon of Socrates. But the age, like the individual, has its demon—the leaping suggestion of intuition which Reason is unable to overtake. And while the outside lives of women remained in *statu quo anti bellum*, the demon was secretly knocking at the door of the inner shrine, and saying: behold, the bridegroom cometh, go ye forth to meet him!

Now that I have come upon this parable, I must say that I have always imagined the waiting virgins as imprisoned in a marble cell, where the bright lamps of one set, and the waning lights of the other, made unequal glow and shadow. But all slumbered, and the warning voice of awakening told no one what should be the face of the unseen bridegroom. Would it be wealth, or pride, or power? Should I be judge, and you ambassador? Would the sealed fountain of resources overflow with wealth to one, with fame and honor to another? Ah! the unseen bridegroom, pale and stern, was Human Need—and those of us who had believed in this might follow him, with earnest hearts and strenuous steps. But others of us were strange to this emergency, and in the market place we sought that value which we had not in ourselves. But at the feast which heaven now spreads in the sight of the century, the wedding garment will be this very recognition of the needs of wide humanity, and he who wears it not will hunger outside of the general satisfaction for which he has not been moved to labor.

Scarcely were we then awake to the fact of a new career for woman, which some ardently desired, and others as ardently eschewed, when what had first been thought of as a matter of personal desire became a matter of grave and weighty obligation. Not your will, nor mine, nor the will of half or all of womankind, but the need of the world asked that fresh sensibilities and unhackneyed intellect should bring their aid to questions long stereotyped in failure by the incapacity of *half* the race. For when the half is equal to the whole, then, and not till then, will man be equal to the responsibilities with which, but yesterday, he stood charged. Only half the conscience to do all the preaching? only half the genius to write all the poems, paint all the pictures—only half the justice to make all the laws and enforce them. Only half the economy to guard and fund the public treasure? What could we have on this scale? clearly, only half a world.

Very awkward were the attempts made to cover and patch up this unseemly deficiency. Laws and institutions were stretched a little here, strained a little there. A woman got a shy diploma, now and then, from a remote Western College. It was trusted that the humanity and good sense of magistrates would temper the wind to the shorn lamb, and, by-and-by, wonderful to relate, the women, in some States of the Union, *received* the right to her own wages, and to the maintained possession of her own estate in marriage. These were truly munificent concessions. She should have what was her own! That they were thus considered shows how far the superstition of law had survived the inspiration of justice. And now, the shorn lamb is disposed to have her fleece again. Not a rag of the flannel you have made from it, gentlemen, but her own natural endowments for their natural use. The days of peace and of retribution are come. From your silence, which gives consent, and your eloquence, which so often and so ably seconds our pleading, we know that we are to have our own.

In my youth, I had a transcendental friend who would frequently exclaim, "Oh, halfness! halfness! halfness!" I did not then understand what the phrase meant, though I knew from his tone that it must have meant something dreadful. But I think that I now understand it. Halfness must be that state of society in which one-half of humanity systematically lives without the other half. So long as that other half remains, the remedy is clearly evident. Courage, friends; we are on the way to wholeness, and the waiting to be made whole is to be healed. We women will certainly plead guilty to having been thus far ciphers in the arithmetic of the active world; but we have been such ciphers as, standing at the right hand of the unit, make the difference between one and ten. We are willing to figure as heretofore in the sums of the world's activities, but we would remind those who have the slate in hand that the cipher on the right always stands for more than the number on the left.

FROM VIRGINIA.

LETTER FROM MISS PUTNAM.

LOTTSBURG, Va., Feb. 2d, 1870.

DEAR MR. POWELL:—Although it is a week to-day since Virginia was admitted by Congress, yet I have not seen the Bill as it passed, nor the final vote. But I have seen that the first act of Gov. Walker was, upon taking his oath, to appoint the Lieut-Governor. The elected one having been chosen United States Senator. True to his pledges to *defeat* the liberal provisions of the new Constitution he has just sworn to *support*, he has taken the bitterest, most vehemently hostile member of the Constitutional Convention that framed those provisions.

Whoever listened to those Debates of the Convention, or has read them in their published form, will bear witness that no man figured so conspicuously, as a friend of the great reforms organized in that instrument, such as the County system that involves public schools, displayed such offensive opposition as John L. Marye,—now elevated to the possible contingency of being future Governor of Virginia. So if the "carpet-bagger" Walker doesn't please Rebel Virginia, some Booth may again take her motto and method to get the man more after their hearts—a *Virginian* to rule over them.

The last Richmond *Whig* read another homily on the propriety of good behavior to the unaccustomed ears of the First Families, exhorting them to show the same respect to the rights and opinions of Northern strangers come to settle among them that "*civilized* countries" are in the habit of doing. A tacit admission of the barbarism and ruffianly violence that has hitherto been not only the practice but the law of the "Old Dominion," and so ingrained in her modes of acting that last year a reconstructed rebel, the most prominent in this county during the war, had such a confused, glimmering idea of the new era, that he earnestly and apparently with all sincerity told me *I had no right* to put his name in the papers, and that *he forbid* my doing so!

He also so far misunderstood the spirit of the provisions for the election of last July as to attempt to intimidate his colored tenants by the threat of turning them off his land, and setting them to seek new homes;—at the end of the year joining the general movement of land masters, as he did the year before, when an election was anticipated. These poor landless voters are also threatened with distress of high *rents* added to the usual share of the crops, to enable these land-masters to pay the tax upon land, authorized by the new constitution in support of schools. Such was the declared intention of this very prominent Virginian. His son and agent, told the colored men: "This 'Free School' is one I shall never send *my children* to, and if *you* make us pay the tax to support *your school you* shall pay us *rents* so we can do it. We shall make you do it." It is reported that Congress has removed the disabilities of this owner of "five thousand acres of good Potomac land!" And we may yet have Virginia "law and justice" dealt out of *his* brain and heart in these small counties. I mention this case, which is as fair a one as can be made, but it seems, before the Congressional Committee for the "removal of disabilities," more particularly to show the imperative need of the passage of Mr. Julian's Land Bill to secure "the spot of ground to stand on," as the expressive phrase is, of these still greatly wronged loyal American citizens, so cruelly given back to the State *Government* of their old oppressors.

Their plea and longing hope is to own a piece of land for a homestead. It will be a sad defeat to the Republican party here in Virginia, said a young native loyalist, to admit the State and not apply the Test Oath, the iron clad, and I cannot believe Congress will so refuse to regard its own laws!

C. P.

LETTER FROM MISS PUTNAM TO SENATOR SUMNER.

LOTTSBURG, Northumberland Co., Va., Feb. 13th, 1870.

HON. CHARLES SUMNER—*Dear Sir*:—We have read with tears of gratitude your faithful defense of our cause, and believe we owe to it mainly, if not solely, such protection as the Bill of Admission contains.

God forever bless you for such fidelity, such earnestness, such noble humanity, for all the gifts of genius and greatness you brought so generously to the altar of justice in this magnificent effort to cover loyalty with the national shield. Would that every Senator of the American Congress had grown to such elevation of soul! Such divine will for the country!

We fervently thank you for refusing to record your vote for this bill, which we believe is inadequate to our safety without the "oath of July, 1862," upon which you "ever insisted."

The rebels thank President Grant and the New York *Tribune* for being freed from its imposition, and from what the Richmond *Whig* calls the "consequent horrors of negro domination," "African ascendancy," etc.

Your just denunciation of the miserable Governor Walker finds further warrant in the first act after admission, his appointment of *Marye* for Lieut. Governor, the bitterest opponent in the Constitutional Convention to every liberal measure of reform proposed in it.

Walker also flouts the Act of Congress in the first paragraph of his inaugural address, in which he speaks of "the fundamental conditions" being "as *futile as unnecessary*."

It needs but few such declarations to set this inflammable disloyalty ablaze, to "*disregard* and *defy*" Congress—according to the advice of the Richmond *Enquirer*—during the recess of Congress. And the persecution of loyal people, white and black, so boastfully resolved upon, so shamelessly avowed, in Walker's speeches and the rebel press, will begin.

I have also to thank you, beside your kind note, for the two copies of your noble essay on *Caste*. I had already seen it in THE STANDARD, and now read it again with heightened interest and admiration.

Yesterday the mail brought another most welcome argument on the same subject—applied to Boston twenty years ago. I have read it to-day. How vital and complete it is! Fresh and grand in its immortal principle! What a road of conflict lies before us here in these hateful Virginia ideas, before the consummation of equality before the law. It is infinitely to be regretted that the amiable Mr. Peabody did not rise to the level of his native State, and bestow his educational gifts in the South in a manner that would annihilate *Caste*.

I have one more point to ask—the presentation of our Petition for the Land bill.

I do not need to urge it before you. You know how the vote of this victim race will be but the merest football for these landholders, if left to work, and be taxed for rents at their cruel mercy.

The war left the Rebels miserably poor. So they have suffered their colored tenants to clear patches of ground and build cabins, make gardens, etc., at their own (*i. e.* freedmen's) expense, and in most cases occupy them so far rent free, as they worked on the land. With the stimulus of Freedom and the hope of continued employment on the land, these "improvements" have added great value to the estates.

Now the danger is, and it is the open threat, made before the election, that a great rent will be demanded, such as these poor people cannot possibly pay and live,—twenty five dollars and thirty dollars,—beside the regular one-third share of the crops; two-thirds if the land owner furnishes them tools, etc. When the people furnish the team of little oxen, they are often obliged to hire it, at the price of twenty dollars a year, and in some instances as much as thirty dollars and forty dollars. These ruinous rents take almost all they can earn, "So it is impossible for us to get ahead any," as they continually complain.

I earnestly hope Congress will heed our prayer and grant the pittance, that will bind this people gratefully to it. "We want to help the Government," they say, "and will, if we are not tripped up by having no land of our own to stand on." The next danger we dread is an act of universal amnesty, which will leave ex-Rebels to fill judges benches, etc., as in many cases *now* disabilities *have been removed* from such, probably for this purpose. Respectfully and gratefully,

CAROLINE F. PUTNAM.

LETTER FROM RICHARD D. WEBB.

177 GREAT BRUNSWICK STREET, DUBLIN, January, 1870.

DEAR A. M. POWELL:—Yesterday a recent lecture by Prof. Huxley on political ethnology appeared in one of our papers, copied from some London Journal. I liked it so much that I bought several copies for distribution; but it occurs to me that possibly you may think it worthy of a place in THE STANDARD—and, if so, my desire to see it widely extended will be much more effectually, as well as more cheaply accomplished. I think it of great importance that the prejudices which result from the supposed differences of race should be dissipated in the most effectual way—by showing on such high authority as that of Prof. Huxley, how very slight are the foundations, in history, or, in fact, on which they rest.

The Professor condemns in unqualified terms—and I agree with him—the gross misgovernment of Ireland in former times, and many of the evils which result from them are felt at the present day and are extremely difficult of removal. But it is certain that there is every inducement and every disposition on the part of the government and people of England at the present day, to do all that can be done with this object. They know and I believe that the interests of Great Britain and Ireland are inseparable, and I also believe that this is the sentiment of 99 out of every 100 Irishmen, who from education and reflection are capable of forming a rational opinion on the subject. In a late American Fenian manifesto I observe the most unscrupulous exaggeration respecting the treatment of Irish political prisoners in England, which John Bright, who has the best means of knowing, has exposed in a recent speech to his constituents in Birmingham. Supposing the power of England and of the most educated and intelligent portion of the Irish people overthrown in Ireland to-morrow, the Fenians have never attempted to show us what they would substitute in its place. If I am to judge of what we should have by the nature of the influence which they and their sympathizers exercise in some parts of your country, I would very much prefer that we should be left as we are. The peculiar difficulties of Ireland are almost, if not altogether, such as relate to the tenure of land. Now I don't *own* an inch of land, nor do I expect or desire ever to own it in Ireland, and therefore I regard myself as an impartial witness in this matter.

Yours truly, R. D. WEBB.

[The paper containing Prof. Huxley's lecture, which we shall be very happy to receive, has not yet come to hand.—ED. STANDARD.]

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, MARCH 5, 1870.

THE STANDARD.

1870-71.

THE STANDARD, after the official proclamation of the Fifteenth Amendment, will omit from its title "National Anti-Slavery," and be issued, under the same editorial management, as an independent journal of Reform and Literature. It will contain eight pages, (*Harper's Weekly* size), be handsomely printed in the same clear, distinct type as hitherto, with the pages numbered and arranged suitable for binding. It will present also occasional supplements, with reports of meetings, addresses, lectures, etc.

CASTE.

THE STANDARD will earnestly plead for the abolition of Caste, and seek to obliterate the still prevalent, unchristian prejudice, born of slavery, which deeply involves the welfare of the colored people of America in their industrial, educational and social relations. Freedom, in its broadest sense, must be made the same for the colored, as for the white citizen. It will especially urge the immediate creation by Congress of a competent and trustworthy Land Commission, to be composed of well known, disinterested friends of the freed people whose duty it shall be to coöperate with individuals and associations among the hitherto enslaved, in the selection, and purchase, upon favorable conditions, of eligible lands for homesteads. LAND, EDUCATION, and PROTECTION in their rights of citizenship, person and property, it will demand as indispensible to render their enfranchisement other than a political vassalage.

INDIANS AND CHINESE.

THE STANDARD will advocate for the Indians, and the Chinese, as for the colored people, civil and political equality. Different parts of the same troublesome Race Question, a just and beneficent settlement can only be achieved upon the basis of the self-evident declaration of equal and inalienable rights for all mankind. It will give hearty support to the enlightened humane, Quaker experiment, inaugurated among the Indians on the Western frontier. It will urge the discontinuance of the Indian treaty system; the recognition of Indian citizenship, and the inauguration of territorial government with the protection and required obedience incident to citizenship; also the encouragement of education and agricultural pursuits among the Indians.

THE RIGHTS OF WOMEN.

THE STANDARD will advocate the early adoption by Congress, and the ratification by all the States, of a Sixteenth Constitutional Amendment, which shall guarantee to women equal political rights with men. Acknowledging and encouraging State and Territorial action, it will urge that impartial suffrage for women, as well as men, be made uniform throughout the nation at the earliest practicable date. It will also seek to widen the scope of industrial avocations; to secure for woman's work just compensation; and to open the pathway for women to first-class educational advantages, and to the hitherto well-nigh forbidden fields of professional labor.

THE LABOR QUESTION.

THE STANDARD will recognize the Labor Question as closely allied in many respects to that of Slavery, and advocate a reduction of the hours of labor, a more equitable division of profits, and seek to extend the movement for Coöperation in all branches of industry as a check upon and protection against oppressive and grinding monopolies. It will present the question free from a partisan political bias from which it has suffered much at the hands of its avowed friends.

TEMPERANCE.

Recognizing Intemperance as one of the worst enemies of all classes, the rich and the poor, the educated and the ignorant, as one of the greatest obstacles in the way of all progress, inimical to civilization and to the perpetuity of free government,—THE STANDARD will advocate the policy of entire prohibition by legislation; and of individual total abstinence from all intoxicating liquors as a beverage. It will seek to awaken increased interest for the suppression of Intemperance and the casualities, crimes and suffering which it engenders.

CAPITAL PUNISHMENT—PRISON REFORM—PEACE.

THE STANDARD will advocate the speedy abolition of that relic of barbarism—Capital punishment; will present the urgent necessity of Prison Reform; and will endeavor to hasten the beneficent era of true and abiding Peace, by securing its essential conditions.

POLITICALLY

THE STANDARD will be Radical in doctrine, and independent of party. That Reconstruction may do its perfect work, it will urge that the new powers of Congress, conferred by the Constitutional Amendments, be promptly and faithfully employed to hold in check the still unrepentant rebels of the South, to put an end to the Ku Klux reign of Terror for loyal citizens, colored and white; that the adequate machinery be perfected whereby the political rights of all citizens irrespective of color, may be guarded especially in elections for President, Vice-President and members of Congress; that henceforth the civil and political rights of the humblest citizen may be everywhere as scrupulously protected by national authority as are now the mails and the currency. It will labor to establish the rule of republicanism, in the broad, non-partisan-sense, in our own country, and to hasten its advent in other nationalities.

RELIGIOUSLY

THE STANDARD will teach, independent of sect or creed, the fundamental lesson of Human brotherhood, and apply to institutions, and systems of doctrine, the simple test, "By their fruits ye shall know them." It will present, in reports of the Boston Radical Club, and otherwise, statements, without controversy, of the advance thought in matters pertaining to religion. It will especially urge the practical application of the simple, important lessons of Christianity to human needs, the lifting up of the poor and lowly, and the consecration of all to good works, and to a more ennobling spiritual life.

LITERATURE.

As hitherto, a department of choice Literary Miscellany will constitute an attractive feature of THE STANDARD. Early announcements and notices of the more important new publications will be regularly given. The Literary department will be carefully edited.

CONTRIBUTORS.

Chief among THE STANDARD'S contributors, we are permitted to announce, will be

WENDELL PHILLIPS.

Beside Mr. PHILLIPS' articles (which alone will be worth many times the subscription price for the year) reports will also be published of his addresses, and lectures, revised and corrected by himself.

As additional occasional contributors we are permitted also to mention:

LYDIA MARIA CHILD, Rev. JOHN T. SARGENT, HON. GEORGE W. JULIAN, MARY GREW, JULIA WARD HOWE, LOUISA M. ALCOTT, ELIZABETH P. PEABODY, CHARLOTTE L. FORTEN, Col. R. J. HINTON, LOUISE CHANDLER MOULTON, ANTOINETTE BROWN BLACKWELL, Rev. SAMUEL JOHNSON, MARY F. DAVIS, SAMUEL C. BLACKWELL, CHARLES K. WHIPPLE, LAURA GIDDINGS JULIAN, ELEANOR D. ROCKWOOD, Rev. JOHN W. CHADWICK, WILLIAM P. TOMLINSON, JOHN K. WILDMAN, ELIZABETH M. POWELL, ALFRED H. LOVE, R. W. HUME, Esq.—and others to be added hereafter.

SUBSCRIPTIONS.

The subscription price of THE STANDARD, one copy, per year, will be $3.00 in advance. Single numbers, six cents.

To all old subscribers to THE STANDARD who renew their subscriptions, BY OR BEFORE JULY 1ST, 1870, and remit for the ensuing year, three dollars, we will mail postpaid one copy (in paper,) of JOHN STUART MILL'S "SUBJECTION OF WOMEN."

CLUB RATES.

To clubs of five it will be sent for $2.75 each,—and to the person sending the names and remittance for the club, a copy of a beautifully executed, life-like photograph of either WENDELL PHILLIPS or JOHN G. WHITTIER, and JOHN STUART MILL'S "SUBJECTION OF WOMEN."

To clubs of ten, it will be sent for $2.50 each,—and to the person sending the names and remittance for the club, a copy of either WENDELL PHILLIPS' photograph or JOHN G. WHITTIER'S, and a copy of JOHN STUART MILL'S "SUBJECTION OF WOMEN," together with WHITTIER'S Poems, complete, Diamond Edition.

To clubs of twenty it will be sent for $2.00 per year, each,—to the person sending the names and remittance for the club, an extra copy of THE STANDARD one year free, and a copy of both the photographs of WENDELL PHILLIPS and JOHN G. WHITTIER, together with JOHN STUART MILL'S "SUBJECTION OF WOMEN," and either WENDELL PHILLIPS' "SPEECHES, LETTERS and LECTURES," or WHITTIER'S POEMS, complete, Diamond Edition.

PREMIUMS.

To old subscribers who renew their subscriptions and send one new subscriber for the year ($6); or to any who send two new subscribers ($6) we will send, postpaid, JOHN STUART MILL'S "SUBJECTION OF WOMEN," and either of the following very desirable books or photographs:

WENDELL PHILLIPS' "Speeches, Lectures and Letters." 553 pages, with steel portrait.

LYDIA MARIA CHILD'S "Romance of the Republic." 442 pages.

CAROLINE H. DALL'S "College, Market and Court." 498 pages.

ANNA E. DICKINSON'S "What Answer?"—an eloquent protest against caste—301 pages.

JOHN G. WHITTIER'S "Poems"—complete—Diamond Edition—410 pages;

RALPH WALDO EMERSON'S new book, "Society and Solitude,"

Or, a life-like, beautifully-finished, medium-sized photograph of WENDELL PHILLIPS, made by Marshall of Boston; or a photograph of the same size and style, suitable for framing, by the same artist, of JOHN G. WHITTIER.

MAGAZINES AND JOURNALS.

We will hereafter send the *Radical* ($4.00 a year) and THE STANDARD, each one year to old or new subscribers, the two for $5.50;—

The *Herald of Health* ($2.00 a year) and THE STANDARD, the two for $3.50.

THE STANDARD and *Old and New*, a new liberal Magazine, edited by Rev. Edward Everett Hall, ($4.00 a year), the two for $5.50;—

THE STANDARD and *The Woman's Journal* ($3.00 a year), the two for $5.00;—

THE STANDARD and the *Atlantic Monthly* ($4.00 a year), the two for $5. 50;—

THE STANDARD and *Our Young Folks* ($2.00 a year), the two for $4.00;—

THE STANDARD and *Every Saturday* ($5, a year,) the two for $6.50.

THE STANDARD and either *Harper's Magazine*,—*Harper's Weekly*—*or Harper's Bazaar*, ($4.00 a year each) at $5.50 a year.

THE STANDARD and the *Phrenological Journal* ($3.00 a year,) the two for $4.50.

ADVERTISEMENTS.

THE STANDARD, with its national circulation, and the class of readers which it reaches, offers superior inducements to Advertisers, Merchants, Publishers, Capitalists, Insurance and Railway Companies, Nurserymen, Florists, etc. It will receive advertisements at the following rates:

On seventh page, per line, one insertion	15 cents.
One month, per line,	50 cents.
One year, per line,	$4.00.
On eighth page per line, one insertion	20 cents.
" " " one month, "	70 "
" " " one year "	$6.00

SPECIAL NOTICES on fifth (editorial) page will be charged thirty cents a line each insertion. BUSINESS NOTICES ("Reading notices") in the same column will be charged per line, fifty cents, each insertion.

Remittances by mail should be either by Postal money orders, or National Bank checks. Address all communications to

A. M. POWELL,
Editor of THE STANDARD,
No 39 Nassau street,
New York.

TO THE FRIENDS OF THE STANDARD.

IT will be seen, from the prospectus published herewith, that it is proposed after the official proclamation of the Fifteenth Amendment, to omit from its title "National Anti-Slavery," and to issue THE STANDARD, (in a new and improved form, suitable for binding), as an independent journal of Reform and Literature. Those who have so long been its constituents are for the most part still among its subscribers, and the places of those who have dropped off have been more than made good by others. Much interest has been expressed to have the paper continue, and some coöperation already pledged.

Though in the letter of the law, equality of rights will have been vouchsafed to the colored people by the ratification of the Fifteenth Amendment, they are still denied, by the cruel, unjust prejudice, born of slavery, equal opportunities in the workshops and other avenues of industry, in educational facilities, and in social advantages. In many portions of the South they must exercise their political rights, if at all, at great personal peril and at the risk of starvation. An immediate, urgent need of hundreds of thousands of the freed people is LAND. Without it their enfranchisement, in many cases, will be little else than a political vassalage; and the perpetuity of Republican government in the rebellious States will be extremely problematical. Opposed to a Land Commission, which should be at once created by Congress, are all the Rebels of the South, and their so-called Democratic allies of the North, reinforced by Conservative Republicans, and the New York *Tribune*.

Placed in a false position by its unduly "magnanimous" editor, *The Tribune* perpetuates its mistake by advocating wholesale amnesty, and the restitution of the thousands of acres of forfeited lands to the rebel monopolists,—while it rudely and cruelly bids the loyal, landless freedman, "Root, Hog, or die!" There is need therefore that THE STANDARD should continue to watch and guard vigilantly the rights of this still victim race. Also that those should be upheld and strengthened in Congress upon whom rests the responsibility of making the freedom and equality now guaranteed, as a sentiment, in the fundamental law, a beneficent fact.

There is still only too urgent a need of the continued, critical, searching, analytical utterances of WENDELL PHILLIPS, as a beacon light in guiding aright public opinion, and public men; in shaping legislation, and in quickening a moral consciousness, with reference not alone to the welfare of the colored people,—but the Indians, the Chinese, the Rights of Women, the questions of Labor and Temperance,—all so intimately related to the national well-being and progress.

Every advance step opens wider the door of opportunity. Great as has been THE STANDARD'S usefulness hitherto, a broader field opens before it for the future in the scope outlined in its prospectus. Reinforced among its contributors by such men and women as WENDELL PHILLIPS, LYDIA MARIA CHILD, HON. GEORGE W. JULIAN, JULIA WARD HOWE, Rev JOHN T. SARGENT, MARY GREW, and the other clear-sighted able writers, whose names appear in the prospectus, THE STANDARD cannot fail to fill with a large measure of usefulness, its enlarged and important sphere.

To its friends it should be said, however, that its continuance will necessarily be contingent upon the financial coöperation which shall be forthcoming. As is well known THE STANDARD, as a thoroughly radical, reform journal has never been self-supporting. Hitherto it has had the support of the American Anti-Slavery Society. Hereafter it can be continued, until possibly it shall become nearer self-supporting, only by the voluntary coöperation of those who value its testimonies, and, interested in its work, are willing to help it to go on. From such among our readers we invite immediate correspondence; with the names of as many as will pledge one hundred; fifty; twenty-five; ten; or five dollars, for the ensuing year,—to be paid by or before July 1st, October 1st, or January 1st, either to EDWARD M. DAVIS, 333 Walnut street, Philadelphia, Pa., RICHARD P. HALLOWELL, 98 Federal street, Boston, Mass., Dr. E. D. HUDSON, 696 Broadway, or to A. M. POWELL, 39 Nassau street, New York.

Another and not less valuable and welcome method of coöperation will be the sending of new subscriptions. Those who cannot help by donations or pledges of money, as well as those who can, will render more permanently valuable aid by sending the names and remittances of new subscribers, in clubs, and otherwise. If among the present readers of THE STANDARD there are TWO HUNDRED who will pledge themselves to send, during the year, clubs of TWENTY SUBSCRIBERS, they will place beyond any uncertainty the successful continuance of the paper, and add largely to its usefulness in the sphere of progress and enlightened reform. We invite the names and addresses therefore of two hundred, and as many more as may be, who are willing to help by so much as to pledge themselves to send during the year clubs of twenty—or a smaller number. To all who pledge themselves to fill clubs of twenty, the paper will be furnished for two dollars a year, with one copy free to the person sending the names and accompanying remittances. The names need

not necessarily be sent all at one time. To all who renew their subscriptions and remit for one year in advance, by or before July 1, 1870, a copy of JOHN STUART MILL'S very valuable book, "SUBJECTION OF WOMEN," (in paper) will be presented; and for one new subscriber in addition thereto, either one of several very choice books, or of WENDELL PHILLIPS' or JOHN G. WHITTIER'S photographs, suitable for framing. Attention is also invited to the journals and magazines which we have arranged to furnish with THE STANDARD, at reduced rates.

THE NATIONAL ANTI-SLAVERY STANDARD, as such, will close with the issue which will immediately follow the meeting of the American Anti-Slavery Society, to be held in commemoration of the ratification of the Fifteenth Amendment,—and which will contain the proceedings of that meeting. It will be at once succeeded by THE STANDARD, as an independent journal, to continue the important work of the new era, as outlined in the prospectus. How long, and how successfully, it will be enabled to prosecute its proposed work, will depend largely upon the forthcoming cooperation of those who, sympathizing with its purpose and methods, are willing to lend a helping hand in the way of contributions, pledges and subscriptions. To this end we invite prompt correspondence, and generous aid—as a free will offering—from all our readers, old and young, all who recognize the common brotherhood of manking, and especially those who feel that all men and women, of all races and nationalities, should be guaranteed in their equal and inalienable human rights, and who are willing to work for the full realization of the ideal Republic and a true Civilization.

AARON M. POWELL.

AMERICAN ANTI-SLAVERY SOCIETY—COMMEMORATIVE MEETING.

AT a meeting of the Executive Committee of the American Anti-Slavery Society, held in Boston, February 20th, 1870, the following preamble and resolution were unanimously adopted:—

"Whereas, the primary purpose of the Anti-Slavery movement was to secure for the black race equal rights with the white as citizens of the United States, and whereas the ratification of the Fifteenth Amendment to the Constitution of the United States accomplishes that purpose as far as law can do it, therefore—

"*Resolved*, That this Executive Committee will call a meeting of the American Anti-Slavery Society at New York to commemorate such ratification, as soon as practicable after it is officially proclaimed, and to decide what course the Society shall take in view of such Amendment." WENDELL PHILLIPS, *President.*

CHARLES K. WHIPPLE, *Secretary.*

BOSTON, March 1st, 1870.

[The date of the commemorative meeting is of course contingent upon that of the Secretary's proclamation. The meeting will be held within one, or at most two, weeks of the official date of the proclamation. The particulars will be fully announced at the earliest practicable date. Friends at a distance, many of whom will doubtless wish to be present, will do well to make their arrangements to come at short notice.

ED. STANDARD.]

COMMEMORATIVE SOCIAL REUNION.

THE Committee of Managers respectfully announce that a Social Reunion of friends of Freedom, commemorative of the ratification of the Fifteenth Amendment and the national triumph of impartial suffrage, irrespective of race or color, will be held in the City of New York. [The date, with name of the Hall, to be given hereafter.]

The great victory won gives fitting occasion for sincere rejoicing, profound gratitude, and hearty congratulation.

That the proscriptive prejudice, born of slavery, which still closes schools, workshops, and hotels, to colored applicants, and denies to them equal social advantages, may be removed; that human rights, in the broadest sense, may yet be more fully recognized and guaranteed, and the ideal Republic be attained,—to these ends it is proposed still to use in the new era machinery which has wrought so well in the past. One purpose of the Social Reunion will, therefore, be to secure donations and pledges to aid the publication of THE STANDARD.

During the evening there will be brief addresses by distinguished speakers, including WENDELL PHILLIPS, Rev. WILLIAM HENRY CHANNING, and others whose names will be announced hereafter. A poem, written for the occasion, will be read by Mrs. JULIA WARD HOWE. There will be music, vocal and instrumental, and refreshments for such as desire.

Additional particulars will be given at a later date.

LUCRETIA MOTT,	Pennsylvania.
LYDIA MARIA CHILD,	Wayland, Mass.
MRS. M. E. SARGENT,	Boston, Mass.
LAURA GIDDINGS JULIAN,	Washington, D. C.
SALLIE HOLLEY,	New York.
MARY GREW,	Philadelphia, Pa.
MARTHA HUDSON,	New York.
ANNA D. HALLOWELL,	Medford, Mass.
HANNAH HAYDOCK,	New York.
ABBY KELLEY FOSTER,	Worcester, Mass.
CAROLINE R. PUTNAM,	Salem, Mass.
LYDIA MOTT,	Albany, N. Y.
ANN GREENE PHILLIPS,	Boston, Mass.
CHARLOTTE A. JOY,	Meudon, Mass.
LAURA C. BULLARD,	Brooklyn, N. Y.
LOUISA M. ALCOTT,	Concord, Mass.
ELIZABETH GAY,	Chicago, Ill.
SARAH J. NOWELL,	Cambridgeport, Mass.
JULIA WARD HOWE,	Boston, Mass.
SARAH SHAW RUSSELL,	Boston, Mass.
MARY H. HALLOWELL,	Rochester, N. Y.
MARY F. DAVIS,	Orange, N. J.
ELLEN CRAFT,	London.
CAROLINE F. PUTNAM,	Virginia.
AMY POST,	Rochester, N. Y.
PHEBE H. JONES,	Albany, N. Y.
SARAH H. PEIRCE,	Bristol, Pa.
ELIZABETH M. POWELL,	Poughkeepsie, N. Y.
MARY W. POST,	Westbury, L. I.
ANNA RICE POWELL,	New York.

CHRISTIANITY AND REFORM.

ADDRESSES upon the "Relation of Christianity to Reform," under the auspices of the Reform League, of this city, will be given by WENDELL PHILLIPS, JULIA WARD HOWE and Rev. WILLIAM HENRY CHANNING, in Steinway Hall—on the Sunday evening, following the Commemorative Meeting of the American Anti-Slavery Society. LUCRETIA MOTT will also be in attendance, and, it is hoped, will address the meeting.

ENFORCING THE AMENDMENT.

WE are glad to notice, in both branches of Congress, a disposition to enforce the provision of the Fifteenth Amendment. It is announced that a test case is at once to be made up in Maryland to bring the Amendment at the earliest possible date before the Supreme Court, for its consideration. This is doubtless one reason why the Secretary of State deems it prudent to withhold the official promulgation of the Amendment until Texas and Georgia shall have been regularly admitted, and thus fortify against the informality of Indiana and the possible uncertainty in the case of New York. There will then be no shadow of a pretext for interference by Supreme Court.

Mr. SUMNER'S bill to enforce the Fifteenth Amendment, provides that any person who, under any pretence of race, color, or previous condition of servitude, wilfully hinders, or attempts to hinder, any citizen of the United States from being registered, or from voting, or from being voted for, or from holding office, shall be punished by a fine of not less than $100 or more than $3,000, or by imprisonment in the common jail for not less than thirty days nor more than one year. Suitable provisions are made for carrying out this act by the United States Courts and officers, and to institute proceedings at the expense of the United States against any person who may violate it.

SENATOR REVELS.

SENATOR REVELS, after a prolonged debate, and with thoroughly characteristic opposition from the negro-hating, Sham-Democratic Senators, has finally been admitted to his seat as a Senator from Mississippi,—a seat made vacant by the retirement of Jefferson Davis, when he withdrew to become President of the Southern Confederacy! Never was "poetic justice" more signally illustrated! For the first time in the history of our government have the colored people of this country a representative, of their own color, in the national council. In such Senators as Messrs. SUMNER, WADE and WILSON, and in such Representatives as JOSHUA R. GIDDINGS, GEORGE W. JULIAN, Judge KELLY and others, they have had faithful and zealous friends, but it is an exceedingly gratifying event of the new era, that we chronicle the admission of Mr. Revels as a Senator. That the significance of the event is appreciated, too, by colored people is indicated by the following item which we clip from the Senate's proceedings on Tuesday last:

"Mr. Revels presented a petition from the colored men of Philadelphia for the passage of the bill to secure to all persons the equal protection of the laws. Referred to the Judiciary Committee."

THE Woman Suffrage Movement is making gratifying progress in Minnesota. A Chicago telegram, dated, February 24th, says:

"A special dispatch to *The Tribune* from St. Paul says the bill which recently passed the Minnesota House of Representatives, providing for submitting to the people of the State an amendment to the Constitution on the question of woman suffrage, on which question women should be allowed to vote, was to-day concurred in by the Senate, 19 to 12. The bill provides that the women's vote shall be taken in separate boxes. It is understood that Gov. Austin will sign the bill."

PERSONAL.

Hon. Anson Burlingame, Chinese Minister, died at St. Petersburg, after four days illness, on the 22d ult.

Charles W. Slack, Esq., editor of the *Boston Commonwealth*, delivered an address on the occasion of the fiftieth anniversary of the Mechanics' Apprentices Library Association in Boston on the evening of Feb. 22.

Our occasional correspondent, R. W. Hume, who has long advocated here the Labor Reform Movement, has been appointed Special American Correspondent of the International Workingmen's Association of Europe, by the permanent Council of that Association, now sitting in London.

A telegram from Austria, dated Vienna, February 23, says:—"The birthday of Washington was splendidly celebrated in this city last evening by a banquet given by Mr. Jay, the American Minister. A great many celebrities were present, including Baron Von Beust, the Prime Minister of Austria."

The *Rochester* (*N. Y.*) *Express* says: "The days of insult and persecution of our fellow townsman, Mr. Frederick Douglass, are not over, we judge from a floating paragraph. He recently lectured in Ottumwa, Iowa, and was refused accommodations at the hotel of that place, because of his color."

George W. Smalley, Esq., in a London letter to *The Tribune*, dated Feb. 12th, writing of the health of John Bright, says:

"Mr. Bright is decidedly better. *The Lancet*, which is high medical authority, says that he is 'suffering from nervous exhaustion incurred by a too unsparing devotion to his many public cares. Complete, if only temporary, disengagement from work can alone insure the absolute rest of mind which is essential to his recovery. Such a step is all the more imperative as this is the second occasion on which the right honorable gentleman has been visited by collapse of nervous power.'

"Meantime, Mr. Bright has gone again to Norwood for a few days, and will probably go thence to the seacoast. There is some expectation that he will return in season for the debates on the second reading of the Irish Land bill, but it is very doubtful."

Miss Putnam writes from Virginia:

"It is with sincere grief I hear of the death of our friend, Anna T. Draper of Hopedale, Mass.

"In her, every good cause of benevolence has lost a helper, and every class of unfortunates a ready sympathizer and friend. Hers was the generous love, breathing of the beautiful parable that reverently saw in every form of human misery occasion to minister to the Lord himself—and she did it. How many can witness to her care and her devotion! The orphan, the Fugitive Slave, before the war; the Freedmen since, the social outcast, the humble, friendless poor,—at sight or hearing of them all, her tender heart melted and her open hand gave.

With many a Reformer who shared her welcome and hospitality in the pleasant Hopedale home, I join to pronounce her memory blessed! and I grieve to think I shall see no more, on earth, her name honorably joined with her husband's in all those charities of Anti-Slavery and Peace which they so loved to aid liberally.

* * 'Others shall
Take patience, labor, to their hearts and hands,
From thy hands, and thy heart, and thy brave cheer,
And God's grace fructify through thee to all.'"

Our Washington Correspondence.

WASHINGTON, D. C., March 1st, 1870.

THERE is only time for me to give you briefly the exact status of the Fifteenth Amendment. The State Department awaits the reception of the official evidence of the action of the Texas Legislature. When that arrives the Amendment will be proclaimed as part of the National Constitution. So it will probably be at least a week before this official consummation is reached. The reason for this delay is to avoid any possible question about the legality of the action of Indiana and New York, for it is remembered that we have a Chief-Justice, (as well as a doubtful court) who declares that his political opinions are not his judicial ones. The Amendment has received thirty votes; and would have, but for the treachery of Gov. Senter and his friends in Tennessee, and the colonizing of repeaters in New Jersey last election, two more at least. The article was submitted on the 26th of February, 1869, and has been ratified within the twelve months.

The past week has been made notable to political students by a remarkable proof that Bourbonism reigns paramount in Democratic ranks. It was encouraging to see the Democratic Senators, during the debate over Mr. Revel's admission, return so heartily to their pro-slavery vomit. The colored voters of the South will comprehend the significance of that debate. Again, as all through the war, the nails in the coffin of slavery and caste, were clinched and fastened by the acts of the supporters thereof. There have been fears that a "new departure" might have been taken, and on some befogging issues of States Rights, such as were indicated in my last letter, divisions made in the North and dissensions created in the South, which would give force to the old monster, and put in jeopardy some of the rights won at such a bloody cost—at least relay the foundation of a long and wearisome agitation. If we avoid it there will be but little thanks due to our own friends for foresight and sagacity. The result will be achieved by the drivelling idiocy and insane impotence of our enemies. The wondrous folly of appealing to the festering memory of the Dred Scott dicta—a deed which even its enactor's friends are trying to explain away—would hardly be deemed possible among men deemed sane, if it had not actually occurred. Mr. Revels was addmitted, and the new voters, now secured by the Fifteenth Amendment, will comprehend that his admission was opposed only by those who, throughout the teeming past, have opposed every step in favor of Equal Rights and sustained, even intended to advance slavery. ASMODEUS.

Our Boston Correspondence.

NO. CCLXVI.

BOSTON, February 27th, 1870.

On Thursday of last week a considerable number of persons attended the observance called a "A day of prayer for Colleges." Such a meeting has been annually held in many places throughout New England, I think, ever since 1823. Its object is to combine external sectarian influences to as large an extent as possible with those sedulously exerted within every college governed by orthodox ideas, to the intent that as many students as possible may be drawn into preparation for the ministry, in the sect in whose interest the particular college is carried on. This method probably continues to have a large measure of success, as many students are unable to resist the pressure thus brought to bear upon them.

DINNER NOT INCOMPATIBLE WITH PRAYER.

Formerly, those who urged this observance used to recommend fasting as an effective accompaniment of prayer. I remember that, in my own college days, while all the Faculty gave their influence to the general observance, one of our Professors was especially urgent in the recommendation that we should taste no food between morning and evening, this exercise of bodily humiliation being assumed to increase the probability of a favorable answer to the petitions offered. Of late years, however, this theory seems to have been quietly dropped; and I see no public representation that a man will pray better for being hungry, or that God will lend a more favorable ear to him because he has voluntarily gone without his dinner.

CARE FOR WOMEN IN PRISON.

Some serious imperfections in our present system of prison discipline have been brought before the Legislature of this State by a memorial from the managers of the Temporary Asylum in Dedham. This memorial represents that the indiscriminate congregating of men and women in the same prison, under the personal care of male keepers only, plainly tends to the demoralization of both, increasing such spirit of insubordination as may exist, making the enforcement of proper regulations more difficult, and greatly diminishing the chance of reformation; it represents that prisoners of different sexes should be in separate buildings, and that women imprisoned should be under the charge of women rather than men; and that, until a reform is effected in these respects, there is little advantage in undertaking other measures of improvement.

Within the last prison year, more than three thousand women and girls have been committed to prisons in this State. In some years the number has been larger still; and on the average, not half of them can read and write. Yet there are but two prison-schools for women in the Commonwealth. There is also a sad neglect of classification, through which young girls, some of them sentenced for a first and trivial offence, are herded with the older and more corrupt in prison, thus making their incarceration the direct means of corrupting and depraving them. It is now proposed to erect two prison edifices for the use of female prisoners, (too old to be sent to the Industrial School for Girls), one near the middle of the State, the other at its western end, where classification and instruction shall be properly attended to, and where women may direct and oversee the labor and discipline of the inmates. It was thought that this might be done at an expense of $200,000; but the intelligent gentleman who represented the petitioners said it would be far better to expend $300,000 upon such an improvement than to let things remain in their present state. It is said that a numerously signed petition has just been sent to the Legislature of Pennsylvania, asking that three women Inspectors may be appointed for the Philadelphia county prison.

DEPARTURE OF A GOOD MAN.

The funeral of an aged and honored citizen of Boston, Samuel May, took place yesterday, and, by his desire and injunction, was as quiet and private as possible. The funeral services were led by his nephew, Rev. Samuel J. May of Syracuse, who read, among other things, the highly appropriate lines of Bryant on the death of an aged man. Mr. May was ninety-three years of age, having been born in the year of our Declaration of Independence. His long and successful mercantile career was characterized by perfect integrity and honor. He was happy in a wife always assiduous not only to second but to prompt a liberal expenditure in works of beneficence and reform; and his children have shown the excellence of their training by earnest and efficient labors in various departments of human welfare.

Mr. May was as firm, as independent and as persistent as any of those old heroes who were laying the foundations of our liberty during his infancy. Two specimens of these characteristics are especially worthy of mention. Mr. May adhered to and sustained Rev. John Pierpont through all the long years of his struggle to maintain the cause of temperance against the wealth and influence of those of his parishioners who were engaged in the manufacture and sale of intoxicating drinks; and he was also one of those who insisted that Theodore Parker should have a hearing in Boston, and who steadily attended on his preaching and cooperated with his various reformatory labors.

Mr. May, as one would suppose, had been feeling the increasing infirmities of age for several years; but his mind was bright and clear to the last.

ANOTHER FREAK OF THE LABOR PARTY.

Some men and women who have made themselves prominent here as advocates of the "labor reform" seem to be in the state of mind called by the western people "pure cussedness." I told you recently of their having voted a public park needless and undesirable for Boston; and now they have sent to the Legislature a remonstrance against the enfranchisement of women. I believe a party measure has sometimes been carried by the policy of blocking and obstructing everything else until its own success was agreed to. But accomplishment by this method requires a party far larger and stronger than the 250 people who signed this remonstrance. Probably the community can stand tactics of this sort quite as well as "the labor party."

THE SUNDAY AFTERNOON LECTURES.

To-day's lecture in this course in Horticultural Hall, was given by Francis E. Abbott of Toledo, his subject being "Jesus and Socrates in the History of Religion."

Mr. Abbott assumed that the first requisite for a just comparison of the character and merits of Socrates with those of Jesus was, to be free from discipleship to either. Repeating his well-kown claim of a preference for standing "outside of Christianity," and adding that neither was he a disciple of Socrates, he proceeded to the examination of his theme, assuming all the time, that the system lately known as "Free Religion" was identical with his central idea, and that he was an authoritative exponent of it.

There were resemblances, he said, between Jesus and Socrates. Both were mechanics, belonging to the middle class in society. Both honored labor and reprobated idleness. Both chose gratuitous public teaching as their proper employment, not shrinking from its consequence, poverty. Both sacrificed all the ordinary ambitions and honors of mankind, and disregarded money and private interests. Both mingled freely with the people of all classes, and both went about doing good. Socrates, like Jesus, was a *moral* reformer.

Each of these eminent men had a strong prejudice against one class of his countrymen, Socrates against the Sophists, Jesus against the Pharisees. Each also believed in a divine mission belonging to himself. Both, finally, had a spirit of forgiveness of injuries.

There were also marked differences between these two men. Jesus spoke in a parabolic, mystical style to the multitudes, reserving the *explanation* of mysteries for his disciples. This Mr. Abbot interpreted as distrust of the people. Socrates had no mysteries, but made everything public, showing that he had faith in the power of truth, and in the people.

Jesus assumed to be a king, and depended on the recognition of his royalty by the people. He had failed, Mr. Abbott thought, because he depended on others; whereas Socrates was independent of all outside of his own soul.

Jesus sought to establish "the kingdom of heaven"—that is to say his own power over all things. This was not selfish in the ordinary sense, yet it was egoistic. He spoke as one having authority. He presented not argument but dogma. He appealed not to the reason but the receptive feelings.

Socrates made no claims, no pretensions. His aim was not to impart truth, but to develop the faculty of thought in his hearers. His purpose was education, a free development of the human soul.

Jesus was a dogmatist, Socrates an educator. Jesus claimed to be Lord and Master; Socrates, democratic in spirit, would not be called even Teacher.

On the whole, Mr. Abbott thought Socrates the manlier character. On the whole, he was superior to Jesus. Yet each of these eminent men was in some particulars superior to the other. One represented the morality of the brain, the other the morality of the heart. The hero of the future must combine both. Jesus had too much of the woman, Socrates too little. Socrates represents larger liberty, Jesus larger love.

The Hall was filled with attentive hearers of this lecture.

THE OPPOSITION COURSE.

28th.—The performance this week was of the double-barrelled class, consisting of a sermon last evening in the Shawmut church, and a lecture this afternoon in the Ashburton street church, both by Rev. Dr. Woolsey, President of Yale College.

Dr. Woolsey announced as the subject of the sermon, "The fitness of Christianity to be a religion for Mankind." By the way, this was the ground always taken by Theodore Parker. Dr. Woolsey maintained it in a different, and, as it seemed to me, in a less convincing manner. One reason for this difference was that Mr. Parker extended to Christianity the same sort of *discrimination* which Dr. Woolsey applied to Judaism. The latter admitted a decided discrepancy between the views of Judaism taken by different writers in the Hebrew Scriptures, one of these views being narrow, local and exclusive, the other embracing all mankind in its scope. The former took precisely the same liberty with the Christian Scriptures, pointing out what, in the system they taught, was transient, and what was permanent. The discrimination made by Dr. Woolsey between statements in the Old Testament is just as fatal to the theory of the infallible inspiration of all of them as was Mr. Parker's exercise of choice in regard to the statements of the New Testament. The introduction of this element into a *sermon* was a piquant feature in a course leveled against Rationalism; but if the founders of the course do not object to it, the Rationalists will not.

Dr. Woolsey found the evidence of the universality of Christianity to lie in 1. Its clear disclosures of a future life: 2. Its doctrine of an atoning Saviour: 3. The universal character of its morality: and 4. The assumption by the church, as such, of the fellowship and brotherhood of all mankind; a special revelation having been made to Peter that there must be no caste in the church.

Dr. Woolsey did not hesitate in his delivery, probably he did not even blush, at making the mendacious claim that the group of American churches in whose name he was speaking, and who had actively supported American slavery through its whole existence in the United States until it became complicated with rebellion—was the legitimate representative of New Testament Christianity. I noticed also that in quoting the liberal passage "There is neither Jew nor Greek, there is neither bond nor free"—he avoided completing the verse, and the sense, and the doctrine, by adding—"there is neither male nor female." His churches are not yet ready for the practical application of *that* doctrine, so he quietly ignores it.

Dr. Woolsey's conclusions from his premises above stated were these three:—

1. This universal character of Christianity is learned by experience.

2. The gospel is no republication of the religion of nature.

3. The gospel cannot be superseded by an abstract religion discarding its facts.

The attendance on this sermon was but moderate, compared with the capacity of the house.

The lecture on Monday afternoon, considering the storm, was very well attended. Its subject was

THE EQUILIBRIUM BETWEEN PHYSICAL AND MORAL TRUTH.

Admitting, at the commencement, that neither of the two great parties had been entirely free from one-sidedness, that the believer had often shown himself fearful of scientific investigation, and that doctrine had often been based upon quite insufficient citation of scripture proof—Dr. Woolsey proceeded to point out certain advantages enjoyed by the explorer of physical nature, seemingly to the discredit of moral truth. Physical science is hopeful, enterprising and audacious, while in morals nothing new is discovered, and much of the old is found questionable. Moreover, any real discovery in morals can have but little éclat compared with the brilliant achievements of physical science. Indeed, he said, moral truth is capable of little progress, while physical science has a career of indefinite continuance.

The evils of a comparative overestimate of physical truth were thus stated:

1. Man and his moral interests tend to be undervalued in comparison with external nature. We need a sense of the grandeur of man to counterbalance an oppressive sense of the vastness of creation.

2. The idea of inflexible law tends to diminish the sense of moral freedom.

3. The applications of physical discoveries being all material, moral truths tend to sink into obscurity in comparison.

4. Natural science is indifferent to religion, and tends to detach its students from the ideas of God and immortality. In fact, most of the devotees of science reject religion.

5. A preponderance of physical truth tends to weaken imagination and faith, and to interfere with the idea of prayer; absorption in science is unfavorable to a high style of character; it tends to a disregard of sin, and may ignore the existence of God.

A reception of Christianity (that is, *his* view of a supernatural revelation of Christianity), Dr. Woolsey thought, was the only thorough means of restoring that equilibrium whose disturbance he had described. That system, if believed, will give dignity, power and efficiency to moral truth. Scripture adds weight and meaning to morals by a disclosure of native dignity in man. The Bible represents him as made in the image of God, and thus as sharing God's greatness. The Gospel is intellectually great, being at once moral and religious. It is universal, and for all time; and it appears fitted to govern the world by the possession of a moral influence of perpetual strength.

There seemed to your correspondent to be some concessions here not in accordance with the general system maintained by the speaker, and particularly at variance with the doctrine usually taught by Dr. Kirk from that pulpit. Perhaps this accounted for the faintness and immediate subsidence of one or two attempts at applause in the course of the lecture.

In consequence of the desire of some friends of the Free Religious movement to confer with Mr. Abbott, and learn, through extended conversation and inquiry, whether there was any better foundation for his peculiar view of Christianity than has yet appeared, a meeting was held Sunday evening at the house of Rev. John T. Sargent. A goodly number of men and women gladly seized the opportunity to hear these interesting topics discussed. There was great frankness in the treatment of them, inquiries were made and answered on both sides, a spirit of sincere reverence for truth and earnest desire to find it pervaded the meeting, and these attractions detained most of its members until a late hour. I saw no evidence of conversion from either side to the other.

NORTH.

ALEXANDER HERZEN.

NEW YORK, February 26th, 1870.

To the Editor of The Tribune:

SIR:—I have looked in vain in your columns for some further notice of the remarkable man whose name appeared in your obituary of the 7th inst. I may have missed some more words concerning him, (I have not looked in other American journals), but, even so, what I gather from English papers, and what I would say of my own personal knowledge, may still be worth your editing.

I first became acquainted with Herzen in 1850, when, going to Lausanne to meet Mazzini, with a view to engage Republican correspondents for *The London Leader*, I received from him an introduction to the Russian exile, then residing in Paris. Three years later Herzen addressed to me for publication in *The English Republic*, a series of letters (*Russia and the Old World*) on the probable future of Russia. He had, by that time, taken up his abode in England, where, for several years, I had close friendly intercourse with him. I stood beside him in November, 1853, on occasion of the anniversary of the Polish insurrection, at the first public meeting in London of the representatives of the European Republican party; I stood beside him some years later at the grave of the noblest of the Polish martyrs, Stanislaus Worcell. But my object is to speak of Herzen himself, not only of our friendship.

I feel called upon to do this, not only because the hurrying years so quickly lose remembrance of men like him working not for fame, but for the future, but especially because I see even in the one most laudatory notice of him a comment which falsifies the very purpose of his life. The *London Telegraph*, whose editors in former days were proud to dine with the famous Russian, when your Buchanan foolishly invited European Republicans toward Southern ends—who afterward doubted Herzen for an imperial spy—*The London Telegraph*, now itself converted to imperialism, in a lengthy review of his life finds the secret of that life's failure in his endeavor to "graft the institutions of Western Europe on those of the Slavonic people;" the consequence of which, it says, has been the decline of his influence in Russia, and the rise of a new national party there, exclusively Russian, combining love for an emancipating Czar with hatred for insurgent Poles, and leading Russia not to republicanism, but to centralism and communism. I know not how strong this new party may be, and therefore I do not venture to predict its future, I think I do know the exact value of any league whatever between Czarism and the popular element; and I do certainly know that the one fault of Herzen in the judgment of his Republican friends was his utter skepticism as to our Western ideas, whether of religion, of politics, or of social forms. The "lord of irony," this Russian Proudhon, scourged us all. At Mazzini's eminently religious faith he scoffed and shrugged his shoulders, for all the love and great esteem in which he held the man. Thorough communist himself, even the most communistic of Frenchmen not surpassing him, he yet flung scorn at all their communistic theories, as well as at all republican schemes of government. So far from advocating Western institutions, he would have nothing of them, Monarchical, Constitutional, or Republican. The West he pronounced quite dead; the new life lay in the Slavonic cradle. His own words here are clear enough. He says:

"The historical development of Russia has been entirely different from that of the West; moreover, the expression of revolutionary tendencies, and even the tendencies themselves, of this country do not coincide with the phases of the European revolutions."

Again: "A most natural question would be to ask if Russia must pass through all the phases of European development, or if it shall have a revolutionary development altogether different. For me, I entirely deny the necessity of these repetitions. The different, painful, difficult phases of the historical development of our predecessors can and must be gone through by us, but only in the same way in which the fœtus passes through the inferior degrees of zoological existence. A work once done, a result obtained, is done and obtained for all who can understand it. This is the solidarity of progress, this is the humanitarian inheritance. * * * Russia has done her revolutionary embryogeny in her European class. The nobility with the Government forms the European State in the Slavonic State. We have passed through all the phases of liberalism, from English constitutionalism to the worship of '93 and '94. * * The people have no occasion to repeat all this sad work. Why should it pour out its blood to arrive at those half-solutions at which others have already arrived, whose only importance is that they have set us other questions, and awakened other aspirations?"

And again: "We, Russians, who have passed through Western civilization, we are at best nothing more than a means, a lever, interpreters between the Russian people and revolutionary Europe. The man of future Russia will be the moujik (the peasant) as the man of regenerate France will be the workman."

Nationalist he was not, if the term be restricted to the isolation of an antagonism which sprung up in mean minds, scared by the last—not to be the last—most brave endeavor of Poland. Herzen was generous enough, and clear-sighted enough to welcome that endeavor, to see in what it differed from all previous insurrections, in that it was the uprising of the people, begun within the country, not without, a movement of the Polish people themselves, not of an aristocratic faction, not even of the republican exiles. He welcomed it, stood by it, aided it. For he was an intense nationalist, if not with the spurious nationalism which means aggression and lust of supremacy, yet in the more patriotic sense of fervid belief in his country, and unflagging zeal to lead her honestly to greatness. I know not but that Herzen's party may for the present be superseded by that of the narrower Russian nationalists; but I believe that his name and his ideas still lead and will lead the Republican party of Russia, whatever new developments, differing from our Western views, as the Sclavonic genius differs from that of the rest of Europe, Russian republicanism may take.

I have said so much in vindication of my friend's opinions that I dare not intrude upon your space with all I fain would say of the man. But I must not myself create a false impression concerning him. This most ironical of skeptics, who spared no one, was beloved, and deservedly beloved, by Russians and by Poles, by all who came within reach of his heartiness and generosity. A heart that seemed to his enemies but as a reservoir of corrosive sublimate was to those who knew him fresh as a child's and tender as a woman's. One little story will show this other side of the fierce agitator, the vehement fighter, whose words were two-edged swords. At the burial of his friend Worcell, when the body was lifted in the chapel to be carried to the grave, I saw Herzen, with tears falling down his cheeks, step from his place to put his shoulder under the coffin as one of the bearers—the friend's yearning impulse to render the last service to his friend—the noble Russian's homage to the not nobler Pole.

Forgive me, Sir, if I have said too much. Away from my own country, I am the more reminded of these exiles. I would say but this more: When Czarism and a selfish nationalism are outgrown, in the days of the universal republic, the names of Pestel and Herzen will be written on the same tablet, and not far from the names of Worcell and Kosciusko. W. J. LINTON.

No. 210 East Ninth Street, New York.

OBITUARY.

DIED.—At Boston, on the 20th of February, Frances Mary Robbins, wife of the Hon. James M. Robbins of Milton, Mass., one of our former co-workers in the Anti-Slavery cause, and one of the earliest of the slave's friends. Her interest in this and kindred reforms sprung from the noblest motives and moulded to higher purpose what was always an earnest life. Faithful in every relation, she was especially self-sacrificing in her labors with the church, where, fearing God, she feared not the face of man. Though Priest and people were not waked to Christian life by her appeals, they were stirred to profound reverence for a true woman and for a sincere, zealous and out-spoken life, whose real influence other eyes than man's alone can measure. W. P.

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THE following additional contributions have been received from friends in Rochester, N. Y.:

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June 23.	Mr. Pierce, [contributed through Mrs. Foster],	100.00
July 29.	A. Fulsom, [to redeem pledge,	25.00
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PAYMENTS.

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June 14.	C. C. Burleigh, order Mrs. Foster,	$132.46
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R. P. HALLOWELL, *Treasurer.*

BOSTON, February 28th, 1870.

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Miscellaneous Department.

EVEN-SONG.

BY OLIVER WENDELL HOLMES.

It may be, yes, it must be—Time, that brings
An end to mortal things,
That sends the beggar Winter in the train
Of Autumn's burthened wain—
Time, that is heir of all our earthly state,
And knoweth well to wait
Till sea hath turned to shore and shore to sea,
If so it need must be,
Ere he make good his claim and call his own
Old empires overthrown—
Time, who can find no heavenly orb too large
To hold his fee in charge.
Nor any motes that fill its beam so small,
But he shall care for all—
It may be, must be—yes, he soon shall tire
This hand that holds the lyre.

Then ye who listened in that earlier day;
When to my careless lay
I matched its chords and stole their first-born thrill,
With untaught rudest skill
Vexing a treble from the slender strings
Thin as the locust sings
When the shrill crying child of summer's heat
Pipes from his leafy seat,
The dim pavilion of embowering green,
Beneath whose shadowy screen
The small sopranist tries his single note
Against the song-bird's throat,
And all the echoes listen, but in vain;
They hear no answering strain—
Then ye who listened in that earlier day
Shall sadly turn away,

Saying, "The fire burns low, the hearth is cold
That warmed our blood of old;
Cover its embers and the half-burnt brands,
And let us stretch our hands
Over a brighter and fresh-kindled flame;
Lo, this is not the same,
The joyous singer of our morning-time,
Flushed high with lusty rhyme!
Speak kindly, for he bears a human heart—
But whisper him apart—
Tell him the woods their autumn robes have shed,
And all their birds have fled,
And shouting winds unbuild the naked nests
They warmed with patient breasts,
Tell him the sky is dark, the summer o'er,
And bid him sing no more!

Ah! well-a-day! if words so cruel-kind
A listening ear might find!
But who that hears the music in his soul
Of rythmic waves that roll
Crested with gleams of fire, and as they flow
Stir all the deeps below
Till the great pearls no calm might ever reach
Leap glistening on the beach—
Who that has known the passion and the pain,
The rush through heart and brain,
The joy so like a pang his hand is pressed
Hard on his throbbing breast,
When thou, whose smile is life and bliss and fame,
Hast set his pulse aflame,
Muse of the lyre! can say farewell to thee?
Alas! and must it be?

In many a clime, in many a stately tongue,
The mighty bards have sung;
To these the immemorial thrones belong
And purple robes of song;
Yet the slight minstrel loves the slender tone
His lips may call his own,
And finds the measure of the verse more sweet
Timed by his pulse's beat,
Than all the hymnings of the laurelled throng.
Say not I do him wrong,
For Nature spoils her warblers—them she feeds
In lotus-growing meads
And pours them subtle draughts from haunted streams,
That fill their souls with dreams.

Full well I know the gracious mother's wiles
And dear delusive smiles!
No callow fledgling of her singing brood
But tastes that witching food,
And, hearing overhead the eagle's wing,
And now the thrushes sing,
Vents his exiguous chirp, and from his nest
Flaps forth—we know the rest.
I own the weakness of the tuneful kind—
Are not old harpers blind?
I sang too early, must I sing too late?
The lengthening shadows wait
Till first pale stars of twilight; yet how sweet
The flattering whisper's cheat—
"Thou hast the fire no evening chill can tame,
Whose coals outlast its flame!

Farewell, ye carols of the laughing morn,
Of earliest sunshine born!
The sower flings the seed and looks not back
Along his furrowed track;
The reaper leaves the stalks for other hands
To gird with circling bands;
The wind, earth's careless servant, truant born,
Blows clean the beaten corn
And quits the thresher's floor, and goes his way
To sport with ocean's spray;
The headlong-stumbling rivulet, scrambling down
To wash the sea-girt town,
Still babbling of the green and billowy waste
Whose salt he longs to taste,
Ere his warm wave its chilling clasp may feel,
Has twirled the miller's wheel.

The song has done its task that makes us bold
With secrets else untold—
And mine has run its errand; through the dews
I tracked the flying Muse;
The daughter of the morning touched my lips
With roseate finger-tips;
Whether I would or would not, I must sing
With the new choirs of spring.
Now, as I watch the fading autumn day
And trill my softened lay,
I think of all that listened, and of one
For whom a brighter sun
Dawned at high summer's noon. Ah, comrades, dear,
Are not all gathered here?
Our hearts have answered. Yes! they hear our call;
All gathered here! all! all!

—*Atlantic Monthly.*

CASTE AND CULTURE.

A WELL educated young Englishman, an Oxford graduate, who had spent nearly a year in various cities of America, gave this as the most remarkable point of difference between the two countries in respect to the position of woman: In England, he said, the women of the higher class were well educated, and the middle class women wretchedly. Here it was just the other way, so far as the distinction of classes could be traced at all.

Almost precisely the same remark had previously been made to me by a young Englishwoman of high rank and of uncommon intelligence and independence. She came here full of interest in our High Schools, Normal Schools and the Poughkeepsie Female College. To her amazement, the young ladies whom she met in "society" had either never heard of these things, or spoke of them very contemptously. "Mechanics' daughters," they said, "might go to such institutions, they supposed; but certainly none of their circle did." From which, their English visitor inferred, the mechanics' daughters were obtaining the best education. And she did not hesitate to declare that in intelligence and information these young ladies in "Society" (even in Boston) were very much inferior to those of the higher rank in England.

The facts thus stated by foreigners are simply true. All the vast improvements in our educational system, while reaching boys of all classes, have scarcely touched the education of girls of what is sometimes called "the more favored class" in our largest cities. Their schools are stationary or retrograde; very little is demanded of them, very little attained. In the country towns and rural cities of New England, New York and the West, where society is more democratic, the daughters of the rich attend the same High Schools with the daughters of the poor, and have as good an opportunity for instruction. But in our larger cities, where wealth congregates, the separation between caste and culture begins. The daughters of the rich have a better music teacher and a native French governess. But all the real mental training, the Latin and Greek, the mathematics, the logic, the natural sciences, the history, the geography, go to the daughters of the poor. Or, at least, the middle classes; those who send their daughters to school for the real purpose of learning, almost monopolize the benefits of our High and Normal Schools.

It is a singular fact that when the Boston High School for girls was first established, nearly half a century ago, it was soon discontinued, because the majority of the girls came from the wealthier classes, who, it was thought, could provide instruction at their own expense. When revived again, after many years discontinuance, it was found to work very differently, the wealthier classes being scarcely represented in the school. A former member of the committee on that school has told me, that fashionable mothers would attend its examinations at his request, would admit that the education there received was far more thorough than their daughters were receiving, would promise to take it into consideration; but the daughters never came. The sons went to the public Latin School, but the daughters must go where their cousins and their "set" went, and meet those whom they were to meet in society. In short, education was entirely subordinated to social connections. And what is true of Boston is true of all large cities in America, and, beyond a certain latitude, of all small ones.

The consequence is inevitable. Just as at the South, the refusal of the whites to send their children to the same school with blacks is really bringing the white children up in ignorance; so in these cities, the preference of caste over culture is really giving the advantage of education to the unfashionable classes. In later life, the advantages of travel and society do something to restore the balance. But at eighteen or twenty, the greater mental maturity of the graduating class in any High School in New England, as compared with an equal number from the "best society," is apparent to any man or woman of sense who will talk with them. And what we observe at home is observed equally by foreigners, as has been already said.

In one respect, it may be, this state of things has an advantage. It aids in that wholesome shifting of social positions, which is the life of a democratic society. In foreign countries, where social stratification is more permanent, it is essential that the "governing families" should keep up their standard of education. Here, where it is rather desirable that families should rise and fall, and yield place to others more energetic or better trained, the philosophy of the thing is very different. Sooner or later, education tells upon a race; and the superiority of second-class education simply predicts a time when what is now second-class may be first-class, and the first-class go down. And this, after all, is a healthy republican society.

—*T. W. H.—Woman's Journal.*

THE BOSTON MUSIC HALL AND THEODORE PARKER.

How much has been enjoyed in that stately room! What memorable figures have passed across that platform! What exquisite strains of music, sung, played, or spoken, have died along those walls! No one who is familiar with our history for the last twenty years will sit in that hall for any purpose but suddenly he sees it crowded with a silent and attentive throng; sees a reading-desk with vases of flowers, and a man of sturdy figure standing behind it, whose voice is deep, and penetrating and sincere; whose words are things; who has a certain rustic shyness of movement; but whose sentences roll and flash like the volleys of a trained soldiery; and who stands in the warmth of his own emotion and the sympathy of his audience an indomitable gladiator, compelling the admiration even of his enemies as he fights with the Ephesian beasts. Against him, as he stands there every Sunday, preaching to that vast multitude what seems to him the truth, and breaking to them what he believes to be the very bread of life, other men are preaching and praying, and the excommunications of the Vatican against Luther, shorn of their thunder and lightning, are hurled. Who is he that judges motives and sincerity? We do not know in this world what is believed, but only what is said and done.

This man, with bald head set low upon high square shoulders, who looks firmly at the great audience through spectacles, and speaks in low, half-nasal tone, visits the widows and fatherless, and keeps himself unspotted from the world. What he believes, others may question. What he is, every aspiring soul must admire. Although almost every one of them would have theologically cast him out, and have recoiled from him with dismay, yet he preserves more than any other the traditional power and individuality of the old New England clergy. He applies the eternal truth, the moral law, as he feels it, to the life and times around him. They are heated white, and his words are blows of a sledge-hammer to mould them into noble form. That dauntless mien is the true symbol of his mental aspect as he confronts the menacing principalities and powers; and the man whose voice has so often charmed the crowded hall is one of the few who distinctly see and foretell the terrible war.

Not every one who knew his power knew into what sweetness and tenderness it could be softened, nor suspected that in the gladiator there was the loving and simple heart of the boy. Here, as the *Easy Chair* sits listening to the orchestra, it recalls the preacher when he was the minister of a rural parish, and used to come strolling through the fields and patches of wood to measure his wit with the friendly scholar who was the chief at Brook Farm, or to sit docile at his feet of counsel and sympathy. Or, again, it sees him in his country pulpit, the same sturdy, heroic, athlete, trying and tempering the weapons with which he was to fight upon this larger scene. It was a noble character; a devoted, generous, inspiring life; a memory always hallowed in this hall. The conductor waves his baton! The symphony thunders from a hundred instruments, but through them all breathes the low tone of the remembered voice.

"Fled is that music? Do I wake or sleep?"

—*Editor's Easy Chair, in Harper's Magazine for February.*

AMONG the many curious mania that have at different periods taken entire possession of men, that which has existed, during the nineteenth century, for rare and unique books and autographs, is among the most remarkable. Ten thousand dollars have been paid in London for an old volume containing a few Italian love-stories, not worth except for its rarity the price of a dozen numbers of *Appletons' Journal;* an autograph letter, written in 1785, on a single sheet of paper, has, within the past six years, been knocked down in New York for more than two thousand dollars, and almost as large a sum was about the same time paid by the British Museum for an autograph sighature of Shakspeare. It is not altogether an uninstructive task to sit among a circle of autograph-collectors, those "mosquitoes of literature," as Irving called them, and see and hear the written signatures of distinguished men—scholars, soldiers and statesmen—rattled off to the highest bidder by the glib tongue of a practiced auctioneer, and to note their somewhat variable estimate of public men. While the book-hunting days of the Roxburghes and Spensers have measurably passed away, the heyday of autograph mania still flourishes, in all its early vigor, on both sides of the Atlantic. The original writing of a great man's pen—read from the same paper on which the writer's hand rested—is an aid to the imagination, whereby the beholder is enabled to call before his mind's eye the countenance of the illustrious scribe, is assuredly a legitimate object of interest to all intelligent persons, and we do not wonder at the large sum expended on the autographs of celebrated writers. Any one who has looked at the first draft of "Paradise Lost" in Trinity College Library, Cambridge; gazed upon Wellington's list of the cavalry under his command, written on the field of Waterloo just before the battle; and upon the loving and heroic Nelson's last letter to Lady Hamilton, found open on his desk, and unfinished, after the battle of Trafalgar—both contained in the showcases of the British Museum—or who has turned over the leaves of Luther's "Isaiah" at Heidelberg—must have found himself all but in contact with the great departed. There is such a story in every blot; so much of character in every flourish of the pen; such meaning in every word erased or interlined—that such a holograph answers most of the purposes of a personal intimacy. We are fond of everything connected with eminent men, and their autographs are interesting to all persons, although they may not concur with those who have pretended to read the writer's character in his handwriting.—*Appletons' Journal.*

ART-SERVICE.

BY AUGUSTA COOPER BRISTOL.

I WANDERED with an earnest heart,
Among the quarried depths of thought
And, kindled by the poet's art,
I deftly wrought.

I wrought for beauty, and the world
Grew very green and smooth for me,
And blossom-banners hung unfurled
On every tree.

Upon my heated forehead lay
The cooling laurel, and my feet
Crushed honied fragrance out, the way
Had grown so sweet.

And praise was servant of the ear,
And love dropped kisses on the cheek,
And smiled a passion thought too dear
For tongue to speak.

But one day, the ideal Good
Baptized me with immortal youth,
And in sublimity of mood
I wrought for Truth.

Oh, then, instead of laurel crown,
The world entwined a thorny band,
And on my forehead pressed it down
With heavy hand.

And looks that used to warm me, froze:
I lost the cheer, the odor sweet,
The path of velvet; glaciers rose
Before my feet.

Yet truth the more divinely shone,
As onward still I sought to press,
And gloriously proved her own
Almightiness.

For girded in her cuirass strong,
And lifted by her matchless arm,
Above the frozen peak of Wrong,
In warmth and calm,

I sit, and white thoughts, lily pure,
Like angels, close my heart around,
And fold me gently in, secure
From cold or wound.

Oh, kindred poet-soul! whose lays
Of sweet word music set in line,
Are fashioned for the world's poor praise
And Beauty's shrine,—

The martyr's spirit-wing is strong!
Choose thou a pinion that can rise
With Truth's full freight of clarion-song
And sweep the skies!

Then shall the thoughts that in thee burn,
Flame-reaching, touch the thought divine;
And man may scoff, a world may spurn,
But Heaven is thine.

—*Radical.*

ON CATCHING COLDS.

DR. SYMES THOMPSON, Professor of Medicine at Gresham College, London, has recently delivered a "Gresham Lecture" on catching colds. The following extracts will be of interest to our readers:

The prevention of colds is to be accomplished by keeping the skin in a healthy and vigorous state, so that it may at once resume its proper and normal condition when chills have been suddenly applied to it: then the internal congestions are avoided or removed simultaneously with the external contraction and stagnation. The habitual use of cold bathing in the early morning is one very powerful means to this end; it trains the vessels of the skin to rise vigorously into renewed action after the application of a chill. The relaxing influence of over-heated apartments should be avoided, because that saps the power of vigorous reaction; but, in cold weather, the utmost care should be taken to have the entire skin efficiently protected by warm clothing. The powers of the system in periods prone to the production of colds, and most especially when the temperature of the external air is between 32 and 40 degrees of Fahrenheit's heat scale (for that is the condition in which the danger is found to be most certainly incurred), should be most carefully maintained by the judicious use of sustaining food, and by the avoidance of every kind of injurious derangement or excess. When once internal congestion has been set up, and the cold has been "caught," the thing to be done is immediately to bring back vigorous circulation and exhalation in the skin. The Turkish bath is one of the most convenient and certain of all contrivances for insuring this object: in its absence the vapor bath, or hot air bath may be employed. The action of the bath is to be reinforced by the administration of stimulants, first and foremost amongst which stands concentrated food.

There is one expedient both for preventing and curing "colds," which was not alluded to upon this occasion, (says a writer in *Nature*), but which is nevertheless as powerful as any of the measures which were described, and it may sometimes be drawn upon in circumstances when those plans cannot be adopted, in consequence of the sufferer being compelled by the exigencies of life to continue to meet exposure to chilling influences. This is abstinence from drink, and liquid food of any kind, until the internal congestion is removed, The remedial action through the skin does its work by drawing away the superabundance of the circulating fluid from the overcharged part. But this desirable result is even more certainly insured if the general bulk of the circulating fluid, or blood, is diminished by withholding supplies of the more liquid, or watery, ingredient; which may be done where the digestive power is unimpaired, without in any way diminishing the richer or more immediately nourishing portion. The instant the general bulk of the circulating blood is diminished, the excess contained in the congested and overcharged membranes is withdrawn and the cold is relieved. Somewhat severe thirst sets in; but curiously enough, simultaneously with the occurrence of this thirst, the congested internal membranes grow moist, and exhale gently and naturally in consequence of the relief of the overcharged vessels. All that is then necessary is to keep the supply of drink down to the point which enables some measure of thirst to be maintained; and during its maintenance there is not the slightest chance of the recurrence of the cold.

THE SHADOWS OF THE FUTURE.—A most singular chain of circumstances preceded the assassination of that excellent monarch, Henry IV., of France. In the morning of the day on which he was murdered by Ravaillac, Friday, May 14, 1620, he was exceedingly pensive. In the hope of composing his spirits he threw himself on his bed, but was unable to rest. Thrice he rose and thrice he fell on his knees in prayer. Soon after, repairing to the presence chamber, his attendants endeavored to divert the melancholy which preyed so deeply on his mind. Being naturally amiable and cheerful, he tried to fall in with the well-meant pleasantry of his nobles, and attempted to smile, but, concluded thus, "We have laughed enough for Friday; there will be weeping on Sunday."

His Queen, Marie de Medicis, had been crowned but the day before. La Brosse, a physician, is, by some, reported to have said to the Duke de Vendome on that evening, "If the King survives a danger which threatens him at present, he will live these thirty years." The Duke entreated the King to grant this physician an audience, and repeated what the old gentleman had been saying. His majesty, with unusual asperity and hastiness, said, "He is an old fool for telling you such things, and you are a young one if you believe him." The Duke's rejoinder was given respectful and sensible: "Sire, one may not believe such things, but one may fear them." Bayle, however, has endeavored to shake the credit of this whole story.

The same day as the King and Queen were walking through an apartment of the palace, the King stopped to speak with somebody present. The Queen stopping at the same time, he said to her, as by a spirit of involuntary prophesy, "Go on, go on, Madame the Regent." A few nights before the catastrophe, the Queen dreamed that all the jewels in her crown were changed into pearls, and that she was told pearls were significative of tears. Another night she started and cried out in her sleep, and waked the King, who, asking her what was the matter, she answered, "I have had a frightful dream; but I know that dreams are mere illusions." "I was always of the same opinion," said Henry; "however, tell me what your dream was!" "I dreamed," continued she, "that you were stabbed with a knife under the short ribs." "Thank God!" added the King, "it was but a dream." On the morning of the fatal day His Majesty was, as we have before observed, unusually low. More than once he said to those about him, "Something or other hangs very heavy on my heart." Before he entered his carriage he took leave of the Queen no fewer than three times, and had not passed through many streets ere Ravaillac gave him that fatal thrust which deprived France of one of the most generous and humane sovereigns she ever had.—*Dublin University Magazine.*

MEN bow before talent, even if unassociated with goodness; but between these two we must make an everlasting distinction. When once the idolatry of talent enters, then farewell to spirituality; when men ask their teachers, not for that which will make them most humble and godlike, but for the excitement of an intellectual banquet, then farewell to Christian progress. Here also St. Paul stood firm. Not wisdom, but Christ crucified. St. Paul might have complied with these requirements of his converts, and then he would have gained admiration and love, he would have been the leader of a party, but he would have been false to the Master—he would have been preferring self to Christ.—*Robertson.*

SOUL-PICTURES.

TO-NIGHT I sit where city chimneys cluster,
A murky twilight in my sombre room,
Tired with the day, and weakly prone to murmur,
And shroud my heart, as night is robed, in gloom.

The way is hard my feet must daily traverse—
My duties grow to burdens, hard to bear—
Hope veils her face, and woes, whose names are legion,
Show thorn-edged ways, and mountain-steeps of care.

Only sometimes, perhaps through God's compassion,
These pictures, set in brightness, light my way;
And gathered back, like lifted folds of curtains,
The shadows lie, through Memory's blessed sway.

My pictures, comforters of Love's own painting,
I'll hail ye, tokens of a glad release,
In God's own time and way, from present trials,
Whose roughness shall round to perfect peace.

—*New Jerusalem Magazine.*

LITERATURE AND LONGEVITY.—It used to be, and is still, with a certain class of aspiring young men, a fixed opinion that genius is consumptive and dies young. With this idea, pale cheeks were much desired—a marble brow, and a general appearance of pallor and fatigue, as if the intellect was too much for the body. An examination which I have just made into the duration of life among men of letters will, perhaps, help to dispel any lingering remains of this belief. I believe they live longer than any other class of men. Judges, it is true, live long; but they are picked men, and advanced in life when they become Judges. Of Bishops the same remark may be made. And perhaps, also, of eminent physicians. I have made three groups of English writers of the last three centuries: the first class of Poets; the second of historians, novelists and essayists; the third of theologians and philosophers. The last class, as was to be expected from their quiet and regular habits, live longest. Their average expectation of life is close upon 70 years—the youngest on my list being Chillingworth, who died at 42, while good Bishop Berkely just reached the average, his pious and useful life being prolonged to 69 years. The second class may only look for 62 years; but they have had misfortunes. Addison died at 47, Smollett at 51, Fielding at 47, Steele at 53, Hugh Miller at 54, Strype, however, was cut off, not very prematurely, at 94, while Walton died at 90, Stowe at 80, Jeffery at 77, and Bishop Burnet at 72. But let no man take to poetry—he can only look for a life of 59 Springs. Though here there is comfort. If he gets beyond the age of misfortune, say 37, even the poet may rub his hands. At the outset, however, he must reflect on Kirke White, Chatterton, Marlowe, Byron, Burns, Shelley, Otway, and Alexander Smith, who all died before 37. Afterwards he may comfort himself with the examples of Wordsworth, Waller, Young, Herrick, Bowles and Montgomery, who all achieved 80, and with a goodly list of bards who have been tuneful after 70. In fact, the few figures which I have put together go far to prove what I had always suspected, that a life of letters is, if not always lucrative, generally conducive to long life. A profession which gives such averages of life as 59, 62 and 69, must surely be one in which the mind and body work pretty well together. Let me, however, be considered as comforting the actual world of literary men, rather than as encouraging aspirants. Let these think rather of the awful examples of wasted midnight oil, genius unappreciated by editors and publishers, and early graves.—*Once a Week.*

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